

BIBLICAL AND THEOLOGICAL MODELS FOR HOLISTIC MINISTRY IN
CHURCH OF GOD OF PROPHECY CONGREGATIONS

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In deepest appreciation for her love and support, this thesis-project is dedicated to my
wife, Renee Sutton.

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor.

— Luke 4:18,19

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ABSTRACT

This thesis-project, *Biblical And Theological Models for Holistic Ministry in Church of God of Prophecy Congregations*, provides models for holistic ministry in Church of God of Prophecy congregations, and defines holistic ministry as Christian ministry engaged in participation with God to meet the spiritual (personal salvation, holiness, and discipleship), physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s). My thesis is that CGP congregations have an opportunity for greater participation in God's redemptive and restorative mission through the value and utilization of Biblical and theological holistic ministry models, which serve to meet all areas of need in the lives of humanity.

In this thesis-project, I utilized the Likert scale and presented a holistic ministry questionnaire to 33 Church of God of Prophecy pastors, that could be completed anonymously. The results of the questionnaire are validating to the thesis. I was greatly encouraged by the responses of the participants and their desire to participate more fully in holistic ministry and their current holistic ministry successes. Additionally, I offer recommendations for Church of God of Prophecy leaders and congregations to utilize Biblical and theological models of holistic ministry, primarily utilizing Isaiah 61 and Luke 4:18-19 as the basis for those models.

CHAPTER 1

The Problem and Its Context

Introduction

The Church of God of Prophecy (hereafter referred to as CGP) is a denomination of Christian congregations presently ministering in 135 nations with a global membership of 1,044,586 persons, including 10,808 established congregations, 2,689 missions, and 10,524 licensed ministers.¹ CGP congregations are established and organized for the purpose of conducting worship services, administering the sacraments, preaching the Gospel, and ministering the love and person of Jesus Christ wherever their congregations meet. Though CGP is a global movement, the primary focus of this thesis will deal with recommendations for congregations in a North American context.

Church of God of Prophecy congregations are missing opportunities to participate in God's redemptive and restorative mission by their limited or non-existent value and utilization of holistic ministry models (models here is defined as a standard, or paradigm, used in the practice of ministry). For the purpose of this thesis, holistic ministry is defined as, Christian ministry engaged in participation with God to meet the spiritual (eternal), physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s). Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship. My thesis is that CGP congregations have an opportunity for greater participation in God's redemptive and restorative mission through the value and utilization of Biblical and theological holistic ministry models which serve to meet all areas of need in the lives of humanity. I will

¹ DeWayne Hamby, ed., *99th International Assembly Journal: Including Assembly Business Minutes* (Cleveland, TN: White Wing Publishing, 2016), 193.

defend my thesis by defining and describing the problem in its' setting, discovering and entering dialogue with pertinent academic literature, exploring a Biblical and theological framework of holistic ministry, submitting an appropriate questionnaire to CGP ministry and analyzing the results of the questionnaire in order to offer practical and theoretical recommendations for Church of God of Prophecy congregations.

I. Framing the Problem in Its Ministry Context

CGP congregations operate under the polity and guidance of international denominational guidelines for the purpose of doctrine, polity, government, vision, leadership, and property trust. Such guidelines would include: 1) church property being held in trust to guard against individuals and/or leaders (pastors) in the congregation abusing power and procuring the church property for their own ministry, therefore, seizing it from the local congregation, 2) Local church pastors completing a monthly report and submitting a tithe from their ministry income (10% of their gross earnings) to their national, regional, or state office (ministers in North America pay this tithe to the state office in the state in which they reside and minister (tithe is paid to the regional office if their designated area is comprised of more than one state). Those outside of North America tithe to the national office of the nation in which they reside and minister), 3) Local CGP congregations submitting a tithe (10% of the gross tithe paid into the local church) to the International Offices (if congregation is located in North America) or to regional/national offices (if outside of North America), 4) Core values and vision coming from denominational international, state/regional/national offices, 5) A senior or lead pastor is appointed by a state/national/ regional presiding bishop to lead the local congregation under the direction of this presiding bishop.

CGP congregations are often smaller than many other Evangelical and Protestant congregations. The average size CGP congregation consists of less than 100 persons attending weekly worship services.² The majority of CGP congregations are led by a senior or lead pastor who is appointed by a state presiding bishop (overseer) as a requirement of the polity of the CGP. Those congregations, led by a senior pastor, consist of covenant members (those in the congregation who have joined the church by agreeing to covenant to the Bible and follow the teachings of scripture as their rule of faith, practice, government and discipline) and regular attendees (those who have not joined or covenanted to the church but who faithfully participate in the ministries of the congregation and may support its' ministry by financial or other means).

Senior pastors of CGP congregations serve as the primary leader(s) of the congregation. These pastors are responsible for personal spiritual direction, leadership of ministry in the church, vision for the ministries of the church, and serve as the supervisor of compliance for the congregation to all policies, doctrine, and governance prescribed by the denominational offices. CGP pastors and leaders range greatly in the amount of ministry preparation they have received. Though no statistics are kept regarding the ministerial training and preparation of CGP pastors and leaders, the majority of CGP pastors and leaders have very limited formal educational preparation, with regard to ministry competence and theological study. My experience serving as Executive Director of Leadership Development and Discipleship for the international CGP has given me the opportunity to travel extensively internationally and meet with and train CGP pastors, the

² Based on global membership and number of churches, the average CGP congregation has 96 covenant members. However, weekly attendance averages are generally much smaller than covenant membership numbers. Weekly worship attendance averages are not kept at an international level.

majority of which have not been formally trained at seminary or university to conduct ministry.

CGP ministers are generally trained through the minimum requirements for licensure in the CGP, which is the Foundations Course, consisting of five books that require open book exams. The Foundations Course consists of: Spiritual Formation, History of Christianity, Introduction to the Bible, A Concise History and Polity of the Church of God of Prophecy, and the Ministry Policy Manual. Since the Foundations Course material speaks little to define or instruct in holistic ministry, which includes spiritual (eternal)³, physiological, and emotional aspects of the Gospel, CGP pastors and leaders are most often formed without an understanding of holistic ministry as part of the mission of God. Rather, their narrow formation has led them to an understanding of God's mission to be limited to the salvation of the spirit-man (soul). The majority of the CGP ministers I have trained do not have an understanding of God's work in emotional, physiological, and social ministry as a part of God's work in Gospel-centered ministry.

Senior pastors, who are licensed ministers in the CGP, report personal ministry activities to their state presiding bishops on a monthly basis. CGP pastors who lead congregations are required by the polity of the denomination to earn and maintain a license in order to pastor a congregation. The reports required of the ministry serve as a perceived benchmark of success or failure for the minister and pastor. Questions answered monthly by the pastor/minister are as follows: Number of sermons preached, number of persons converted, sanctified, baptized in Holy Spirit, baptized in water, and/or added to the congregation through covenant; number of church and outreach homes visited; amount of tithe paid into local congregation and amount of tithe received

³ Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship.

from local congregation (a tithe is defined by CGP as 10% of one's income or increase); amount of offering received; expenses in ministry; members deceased, transferred or excluded; average Sunday school and Sunday worship attendance; and confirmation of children's and youth ministry in the local church with average attendance of both. This report does not reflect an importance or interest in holistic ministry. Rather, in these reports ministers are evaluated on aspects of ministry which do not deal with the physiological or emotional needs of their congregations and communities. The lack of intentional reporting on the local church's holistic ministry is a result of the lack of importance placed on holistic ministry by the denomination since its' inception and during it's early and continued formation.

CGP is categorized as a Pentecostal, Wesleyan-Holiness Christian denomination. The movement is Pentecostal in that it believes its' members can and should receive and experience the baptism in the Holy Spirit with the initial physical evidence of glossolalia (tongue speech). Wesleyan-Holiness here is defined as the understanding that a believer can and should receive the spiritual experience of sanctification as a second definite work of God's grace, subsequent to a born-again experience. This experience then leads to a further ethos and emphasis on personal holiness. CGP has emphasized utilization of the power of the Holy Spirit for worship, ministry, and proclamation of the Gospel.

Historically, the movement's emphasis on holiness has focused on personal and corporate separation from outwardly sinful acts and has emphasized a strong prohibition against activities such as: the consumption of alcohol and tobacco, attending perceived carnal amusements such as professional sporting events, bowling alleys and skating rinks, the wearing of gold for ornament, wearing clothing perceived as revealing or sexual, and attending motion pictures. These prohibitions were emphasized in order to encourage

believers to separate themselves from temptation and be a separate people from the world, which might corrupt their souls through temptation. Holistic ministry, and the emphasis to minister to the emotional, physical, and social needs of mankind, have never been introduced in the CGP as a measurement of holiness and therefore emphasis has never been placed on holistic ministry as a part of the spiritual formation of the CGP's congregants and members.

CGP has identified four primary core values for the movement. These core values originated from the emphasis of the *Vision 2020* initiative presented to the denomination in 2008, by the General Overseer, General Presbyters, and the church's administrative Committee (board of directors). The core values of prayer, harvest, and leadership development were cast as vision in 2008 and embraced widely by the church. The fourth core value of stewardship was added to the original list of values by the General Overseer and General Presbyters in 2016. The addition of stewardship as a core value continued to openly call the denomination to vision and values without mention of holistic ministry as an emphasis for the church. The leadership of the church has chosen to place emphasis on core values outside of holistic ministry and in doing so continue to present an ethos of the denomination which is primarily "soul focused" rather than holistically focused. This lack of holistic ministry emphasis by the denomination continues to hinder the denomination's growth and participation in God's redemptive and restorative mission in the world and local church discovery of the blessings of holistic ministry.

II. Focusing on the Problem

CGP congregations have focused on holiness and purity as the central aim and responsibility of ministry, congregations, and the denomination as a whole. Holiness is generally understood as the inner transformation of a person, which leads to the forsaking

of the willful sins of commission against the plan and will of God. The general emphasis has tended to be teaching people how to avoid places and activities which might prove to be tempting to believers or give an appearance of evil or sin in the life of the believer. This emphasis on the spiritual and eternal⁴ person while the physiological and emotional aspects of a person are not regarded as being as important or of little or no importance at all. The general ministry ethos of the denomination asks the question, “Why is there a need to minister to the physiological or emotional part of a person when the spiritual is all that will last?” This eschatological construct views the physical as God’s temporary place for the soul (both physical bodies and spiritual world).

The overriding and continuing problem occurs when the restorative aspect of God’s grace is omitted by this model of ministry. The problem of the lack of holistic ministry in CGP congregations exists due to the perceived dichotomy between the spiritual, physiological, and emotional needs of humanity. The construct function/purpose of the church has centered on being a city on a hill for the world to see rather than the hands and feet of Christ, which the world can feel, engaging in meeting the day to day needs of others. This dichotomy has led to a fragmented view of ministry models and practices in local churches for their communities. This understanding of a dichotomy has been informed by the CGP’s influence that came from a primarily Western, Fundamentalist/Evangelical thought (with its’ strong individualistic emphasis) over the past 50-75 years of ministry.

CGP congregations have a central focus on what happens during weekly congregational worship services and have stressed, throughout its’ history, meeting

⁴ Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship.

together several times per week as essential to Christian growth.⁵ Additionally, CGP congregations have generally employed revival services as a strategy for growth and sharing the Gospel with their communities. CGP has stressed a need for spiritual experiences in an altar during prayer and have maintained the need for its' ministers and pastors to receive a call to ministry (most often referred to as a call to preach) in order to seek licensure in the denomination.

CGP ministry and preaching is often done with an emphasis to adhere to a set of doctrines once known as Important Bible Truths (now often known as Biblical Beliefs, Principles, and Practices of The Church of God of Prophecy). These Important Bible Truths are commonly referred to as the “29 teachings made prominent” and they stress the doctrines accepted and emphasized by the church such as: Repentance, justification, regeneration, born-again experience, sanctification, holiness, baptism in the Holy Spirit, speaking in other tongues, fruit of the Spirit, full restoration of the gifts to the church, signs following believers, divine healing, water baptism, the Lord’s supper, washing of saint’s feet, tithing and giving, restitution where possible, pre-millennial second coming of Jesus, resurrection, eternal life for the righteous, eternal punishment for the wicked, abstinence from all liquor or strong drink, abstinence from tobacco, opium, Morphine, etc., direction in foods and drinks, directions regarding the Sabbath, moderation in outward adornment, against membership to lodges and secret societies, wholesome speech of the believer, and regulations for marriage, divorce, and remarriage.⁶ The emphasis on these doctrines has been the most important aspect of ministry for CGP

⁵ H.D. Hunter, “Church of God of Prophecy,” in *The International Dictionary of Pentecostal and Charismatic Movements: Revised and Expanded Edition*, eds. Stanley M. Burgess and Eduard M. Van Der Maas (Grand Rapids, MI: Zondervan, 2002), 540.

⁶ DeWayne Hamby, ed., *Church of God of Prophecy Journal of the 98th International Assembly* (Cleveland, TN: White Wing Publishing House, 2014), 253-266.

pastors and congregations. No mention is found in the doctrine and Important Bible Truths of the need for holistic ministry in the denominational or local church context of ministry, function, and polity. In the denomination's training of its' ministry, great emphasis has been placed upon the preaching of and adherence to the doctrines of the church. This emphasis has been the ethos of holiness for the denomination.

The above is underlined by an individualist thrust imparted by its' Wesleyan-holiness heritage. Furthermore, the ministry model that has historically emerged places little to no emphasis on holistic ministry as defined in this thesis. A holistic ministry emphasis by the CGP would not only be more Biblically sound, but would contribute to Gospel faithfulness, and even numerical growth by the denomination's local ministries and congregations.

III. Historical View (DNA) of CGP Regarding Holistic Ministry

CGP traces its' beginnings to 1903, where it was organized near Murphy, North Carolina, among a generally marginal and marginalized constituency of the poor and uneducated. Originators formed what they believed was something more aligned with God's Word (than what was present in denominations of the day) as a rule of faith, and made a commitment to give the Holy Spirit the right of way in all of their affairs. "It was precisely this state of affairs, the lack of fervency of the Holy Spirit, and the absence of true obedience to and proper regard for the Word of God, that sparked our religious forefathers on their search for truth and to attempt a recovery of the New Testament church in all its' power, functions, and government."⁷

⁷ Adrian L. Varlack, *Foundations: Church of God of Prophecy Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010), 18.

These early originators stood against all man-made creeds and desired to begin a work which centered around their radical holiness message. This message was very much a part of their beliefs and practices and often led to more prohibitions against perceived wrongs than practices of love and compassion. The radical holiness message was an ethos of the church and formed the general understanding of its' purpose and mission and guided its' work, government, doctrine, and polity.

Early CGP pioneers did not believe they were forming a new church but were of the belief that they had uncovered the church that had been lost through the acceptance of man-made creeds. These pioneers felt that this movement was a restoration of the church that was lost during the period that many CGP writers called the dark-ages. They desired, "To be a continuation of the early church, as designated by the scriptures."⁸ With the strong insistence by these early CGP fathers against man-made creeds (because they felt the church actually plunged into the dark-ages with the adoption of the Nicene Creed in 325 AD)⁹ they believed Tomlinson had uncovered the true church when he joined a small band of believers on June 13, 1903.

The thoughts that the actual Bible church ceased to function in 325 A.D. at the Nicene Creed is very misguided, though these fathers served out of a true heart for pleasing God. Their intent was a restoration to be a Biblical expression (visible) of the body of Christ. "One of the results of the restorationist impulse of the CGP has been an exclusive body ecclesiology."¹⁰ Their desire was that this visible expression was to be a glorious church which these fathers felt would be seen with the absence of sinful

⁸ C.T. Davidson, *Upon this Rock: Volume 1* (Cleveland, TN: White Wing Publishing House and Press, 1973), 334.

⁹ Davidson, *Upon this Rock: Volume 1*, 280-281.

¹⁰ H.D. Hunter, "Church of God of Prophecy," in *The International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Maas, 540.

practices, rather than the giving of assistance, love, and brokenness for the (holistic) needs of the lost. The church chose to be known for what they stood against rather than what they stood for.

The prevailing thought within CGP was that God would use them to be the body that preached the whole truth. Because they had the message of holiness and truth they would live and teach in a way that others would see the whole truth and come to them. Though this understanding appears to be centered in arrogance and self-serving, generally these early pioneers were humble and desirous to do God's will, in spite of great sacrifice. Through the years the movement found itself continuing to serve in an elitist attitude which led to pride, exclusivity, and the belief that it was designated as the "One true Church of God."¹¹

Tomlinson, and early church fathers, felt the church had a Biblical mandate to demonstrate personal holiness to the world. Tomlinson and the others preached and taught with this emphasis and encouraged those in the church to seek personal holiness as their primary emphasis. Such separation from anything in the world or culture continued to separate the church from the needs of those who were lost and the ministries of believers in other organizations and movements. Rather than encouraging ministers and churches to meet needs in their communities they were encouraged to use the Bible to control the lives and conduct of their church. "The Word is to be used by the ministers to regulate the lives of the members and lead those who are not holy into holiness."¹²

This early church was formed out of a very evangelical (soul) focused Gospel which did not include holistic ministry. The emphasis on a glorious church made the

¹¹ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 199.

¹² A.J. Tomlinson, *Historical Notes: A.J. Tomlinson* (Cleveland, TN: White Wing Publishing House, 1943), 41.

denomination very inward focused and feeling it was better to keep those out of the church who were deemed unholy, in order to maintain the purity of the church in preparation for Christ's return. Their belief was that in order for Christ to return the church must, make herself ready so that she could be presented to Christ without sin. The Biblical reference of Ephesians 5:27 was most often used for this type of teaching which prescribed the personal holiness of individuals within the church above all else.

This is the goal toward which we are moving. It is false and wrong for anyone to say he belongs to the glorious church not having spot or wrinkle. There is no such thing, and will not be, until His wife hath made herself ready by the process described. And when she is ready – fully ready – He will come for her and take her to Himself as already stated.¹³

The emphasis on personal holiness, which stemmed from the birth of the movement, was in large part a result of its' early pioneer's experience of sanctification. "The central doctrine was entire sanctification, along with a complete rejection of society,"¹⁴ which these pioneers embraced fully. Later the CGP would adopt *Advice To Members* which was designed to further separate its' members from a society which would tempt the membership and cause them to stumble into sinful practices. CGP's *Advice To Members* document included prohibitions and encouragements such as:

Your dress should be with moderation, neat and clean, but not for show. Moderation includes paying moderate prices for clothing, wearing dresses of high-enough necklines and low-enough hemlines, sleeves of reasonable length. The wearing of sheer fabrics is unbecoming to a saint and the wearing of shorts in public should never be practiced. You should never wear gold for ornament or decoration. Finger rings, bracelets, earrings, necklaces, locketts and large showy pins – these are unbecoming to a saint of God. Rouge, lipstick, nail polish and extremely costly perfumes are used to satisfy the pride of life and therefore they should have no place in the lives of those who love God. You should not permit yourself to be trapped by worldly attractions. Dabbling with worldly amusements like professional ball-games, horseraces, stock-car races, wrestling arenas, skating rinks, motion picture houses or drive-in theaters, bowling alleys and going swimming where men and women both use the same bathing area would give the devil a foothold or place in your life.¹⁵

¹³ Tomlinson, *Historical Notes*, 41.

¹⁴ Synan, *The Holiness-Pentecostal Tradition*, 73.

¹⁵ [Billy D. Murray (Ed.)], *83rd Annual Assembly Minutes of The Church of God of Prophecy*, 167-168.

This constant press to separate from the world led the church into a separation from the lost and broken of the world. The church identified itself as the one true church and saw separation from sin rather than brokenness for those in sin as the hallmark of holiness. The desire to meet the physical and emotional needs of society was never considered as an aspect of what it means to be the “true church.” Stone noted, “Some of the marks of the true church are: 1) The true preaching of the Word; 2) the right administration of the sacraments 3) the faithful exercise of discipline; 4) The staunch reality of unity; 5) the actual fulfillment of prophecy.”¹⁶ This was the prevailing attitude and teaching from the denomination’s leadership and ministry.

Of considerable importance is the CGP’s turn of late to a greater understanding of the mission of God for the church. At present, the majority of the CGP does not hold to an exclusive mindset for the denomination and much greater participation with other Christian believers is found. CGP, which once believed that all believers outside of its’ fold would come into their church because CGP had the truth, has begun to accept a different role as led by the Holy Spirit.

The CGP has begun a serious turn to the harvest, a turn which, in and of itself, is causing a look at whether she is ready to take care of and house God’s harvest. In essence, the CGP has become a tool of the Gospel for harvesting in the kingdom of God, rather than a church that uses the Kingdom of God as a repository from which to build membership.¹⁷

It is through this turn to the harvest that the CGP has begun to focus on the external needs of our communities. Since the CGP has forsaken an elitist and exclusive attitude, now is the time for CGP congregations, and the leadership of the international church, to value

¹⁶ James Stone, *The Church of God of Prophecy History and Polity* (Cleveland, TN: White Wing Publishing House and Press, 1977), 89.

¹⁷ Varlack, *Foundations: Church of God of Prophecy Concise History, Polity, Doctrine, and Future*, 33.

and utilize holistic ministry models to of ministry in order to fully participate in God's restorative mission in the world.

IV. A Personal Journey

A focus on holistic ministry in the local church enables the local congregation to fully participate in the mission of God, to the "least of these"¹⁸ in particular. As a local church pastor, my focus, especially in the final ten years of my pastoral ministry, was to share a holistic Gospel and focus the efforts of my church on ministering to the most pressing spiritual, emotional, and physiological needs in our community. Utilizing holistic ministry models never guarantees a local church will experience numerical growth in Sunday morning worship services, and it certainly has never insured that one would see an increase in giving or tithing. However, when we participated in holistic ministry, we saw some of the greatest miracles of provision and made the greatest impact in the lives of those in our local community. This holistic ministry emphasis also saw our congregation lead many people into a personal relationship with Jesus Christ that included a strong relationship with the local congregation, which most often included joining the local congregation through covenant membership.

CGP congregations practice allowing believers to join its' congregation through a formal ceremony in the presence of the congregation. The candidate for membership agrees to covenant to God's Word together with other members of the congregation. This covenant relationship to God's Word places heavy emphasis on walking in the light of God's Word as it is show to congregants. The covenant states, "Will you sincerely promise in the presence of God and these witnesses that you will accept this Bible as the Word of God, believe and practice its teachings rightly divided – the New Testament as

¹⁸ Matthew 25:31-46

your rule of faith and practice, government and discipline, and walk in the light to the best of your knowledge and ability.”¹⁹ Because of this emphasis on the Word of God, I have encouraged believers to focus on following the holistic ministry models found in scripture, and particularly in the ministry of Jesus, rather than only emphasized the doctrine of the church. I do not omit preaching and teaching the doctrines of the church, I simply do not exclude practicing holistic ministry at the expense of an exclusive emphasis on CGP church doctrines.

An example of how participating in holistic ministry allows the CGP congregation to fully participate in God’s mission is found in my experience as lead pastor of Peerless Road Church, in Cleveland, Tennessee. Our congregation’s food ministry named SERVE, our joining together with a para-church ministry to participate in effective ministry for drug and alcohol recovery (this ministry is called ANCHOR POINT), and the development of an outreach based feeding ministry for our Peerless Road Church children’s ministry are all examples of God moving to supply the needs of the community through the ministry of our local church, when holistic ministry models were utilized. Additionally, when holistic ministry models were utilized in our local church, with an emphasis on ministering to the “least of these” among us, we received tremendous participation from community and para-church organizations.

When I became lead pastor of Peerless Road Church, the congregation’s ministry focus was primarily the Sunday morning worship service, with an emphasis on the preaching of the Word and worship in song through choir and congregational music. The strategy of the church leadership was that emphasis on Sunday morning worship would

¹⁹ Brian T. Sutton, *The Minister’s Pocket Manual: Church of God of Prophecy Edition* (Cleveland, TN: White Wing Publishing House, 2018), 87.

lead to the community coming into the worship services and joining the congregation, if the services were conducted with excellence. Of primary importance in these worship services was seeing personal commitments made to accept Christ as Savior which would lead to water baptism and covenant membership in the church. Additionally, the congregation had a very small, ineffective, weekly prayer service. There were very few activities or practices in operation with a holistic ministry focus.

At the behest of the Holy Spirit, I began to attempt to lead the congregation into a more robust understanding of holistic ministry by preaching and teaching my understanding of the Biblical call to holistic ministry. I used as a model Jesus' ministry based on his reading on Isaiah 61, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor" (Luke 4:18-19 NIV).

The congregation had been focusing on its' weekly worship services, which also included children's ministry and youth ministry. With a new emphasis on meeting the emotional and physiological needs of the community, as well as its' spiritual needs, we embarked on a time of prayer for discernment regarding the greatest needs of the community.

The first step we took was a time of community exegesis. After sharing the message of holistic ministry with my congregation we began to seek God regarding the most pressing needs of our community. Our desire was never to attempt to meet needs that were not real or present to our community. Three specific areas of need presented themselves to our church family (SERVE food ministry, ANCHOR POINT drug and alcohol ministry, and PRC Kids dinner ministry), the first area of need that presented

itself was hungry children who were attending our Wednesday evening services through our church bus ministry.

Like most other churches, Peerless Road Church (hereafter PRC) desired to meet pressing needs presented to the church. Benevolence was and is a natural part of being a Christian and functioning as a body of believers. There was never a shortage of love and giving, though no strategy had been put in place to minister holistically. However, when the Holy Spirit began to open doors in our Peerless Road children's ministries staff to lead us the church to minister with a holistic emphasis the staff was willing to walk through them. PRC Children's Pastor, Cathy Beggarly and one of her staff members, Ana Estrada, began to pray and seek God regarding holistic ministry for PRC children's ministries. It was during this time that Ana, a public-school teacher, was impressed to look into the North Lee neighborhood, which included a mobile home community known as North Pointe, which also included many rental houses and apartments in that area. Ana had several students in her class that lived in this neighborhood, and she knew they were not attending services at any church, and that there were some physical needs in the homes of these children. She shared this with Pastor Cathy and after prayer; they decided that North Points was where the Holy Spirit was leading them to minister. This small attention to the voice of the Holy Spirit and exegesis of the community was the key that would eventually lead to the work of the church in ministry to this neighborhood.

Each Wednesday evening PRC ran a small bus into the North Pointe neighborhood. Between 10-12 elementary school aged children were brought to Wednesday night church activities on the bus weekly. Pastor Cathy Baggerly sensed a real need for the well-being of the children PRC was serving as they "mixed" with the children who were previously attending Wednesday evening services. After an

“exegesis” of the need of those children it was determined that their greatest need was to be fed physical food before they were fed spiritual food. Many of the children who were riding the bus had not eaten supper when the bus picked them up from the neighborhood for service. Therefore, the children were hungry since many of them were not receiving a snack when they got home from school and were not given a dinner meal at home.

When PRC made the decision to begin to feed these children who rode the bus on Wednesdays, we were met with no hesitation from the congregation. Rather, PRC children’s ministry began to see new volunteers come forward to help with this feeding program. Immediately the children’s ministry saw a positive outcome from feeding the children before they were exposed to the message of the Gospel and the Bible in general. Physically hungry children have a difficult time feasting on the principles of God’s Word. Children who have eaten find the Gospel much easier to digest.

PRC did not see a numerical increase in our Sunday morning worship services as a result of this Wednesday evening feeding program. However, we did experience a renewed sense of volunteerism in the local congregation, as well as an assurance that we were ministering to a pressing need in the community, in the lives of its’ children, and to the least of these among us. When we began to meet this need, God opened additional doors for us which allowed PRC to provide even greater assistance to these children. PRC was approached (without solicitation) by the Salvation Army of Cleveland and asked if the congregation had a need for surplus meals provided by Olive Garden restaurant. Olive Garden was willing to donate their excess food and prepared meals to Salvation Army if they could meet a need in the community. Salvation Army approached PRC with the proposition of the church using these meals to feed our Wednesday evening PRC children’s ministry. PRC enthusiastically agreed to receiving these meals. Now,

poor children from an impoverished underserved neighborhood, who rode the bus to PRC on Wednesdays, would receive a meal from Olive Garden! This was a miracle of provision for the congregation and those it was serving. Though the parents of these children were not able to give them such a meal at a restaurant of this cost, we felt that God himself paid for their meal through the ministry of PRC and our partners at Salvation Army. This is the first example of God's provision through the renewed holistic ministry approach of Peerless Road Church.

Through the exegesis of the community, PRC found there was great need in the North Pointe area of the community, not only in its' children but also in its' adults. The congregation as a whole began to pray for doors to open to minister to all of the occupants of the North Pointe area through a feeding program for families. Since the majority of the children we saw ride our bus on Wednesday evenings were hungry we discerned there was a food need in that community. When we began to seek God for provision to meet the physical needs of this community, another miracle happened which convinced PRC of God's hand upon our emphasis of the utilization of holistic ministry models, particularly the ministry model of Jesus.

PRC formed an outreach committee to try to minister to the holistic needs of North Pointe, particularly the need for food that we saw was so pressing. When we began to reach out to meet this need, we were immediately met with another miracle in the cooperation of a para-church ministry, Lee University.

PRC was approached by Lee University's Food Bank to help them distribute its' excess food from the Food Bank on the weekends and throughout the summer. The university provided food for its' underserved students but was not able to give them food on the weekends or in the summer when classes were not in session. They were interested

in partnering with PRC to help meet the needs of the entire community and approached us without solicitation. PRC felt that this was not a coincidence and the congregation began to lean-in even more to a renewed ethos on holistic ministry. PRC formed a ministry called SERVE (The church's vision statement is reach, connect, grow, and serve) to meet the food needs of the North Pointe Community.

On our first attempt to feed the community I made the announcement to the congregation on a Sunday morning and asked for congregational prayer that we could reach and meet the physical needs of the community. Our congregation was excited about the possibility of this new holistic ministry endeavor and we received a great number of volunteers from the congregation to participate. We borrowed a van from the university and loaded it down with food (grocery items) and made our first attempt to feed the community by visiting the families of the poor children we were serving from Wednesday evenings. The Holy Spirit seemed to direct our every move and we truly saw this ministry grow in a short period of time. From June of 2012 to June of 2016 we saw the PRC SERVE food ministry grow to a small van delivery servicing going house to house to a full holistic ministry that served 100 - 150 persons weekly in the gymnasium of PRC.

Volunteers not only emerged from the congregation but from the North Pointe neighborhood. This allowed us to experience ministry not done to or for people but with them. PRC distributed between 4,000 – 6,000 pounds of free groceries per weekend and each service opportunity was full of prayer, worship, and ministry of the Word. Countless persons confessed a first-time relationship with Jesus Christ and the church, confirmed physical healings were experienced during the food ministry, and prayer for employment of the participants was commonplace. Additionally, the PRC SERVE ministry enabled

the congregation to be an avenue of transformation for the community. An annual “Back to School Bash” was birthed from this ministry which invited the community into our church to receive free food, health screenings, between 300-500 free grade/age specific backpacks filled with school supplies were gifted to children in the community, and free haircuts for children entering the school year. This entirely free annual event attracted between 500 - 750 participants each year. God blessed our congregation with so much success from the SERVE ministry that PRC was contacted by the Bradley County School System and asked to partner with and instruct the school system on backpack and school supply give-away programs. Holistic ministry models create opportunities for participation in God’s redemptive and restorative mission!

The success of PRC’s SERVE ministry came as we emphasized the holistic nature of the ministry of Jesus, the Gospel, and the needs of our community. Sharing the Biblical mandate of holistic ministry (ministry to the physical, emotional, and spiritual) with our congregation was critical and the first step in seeing full participation in God’s mission.

It is worth noting that during this time of emphasis on serving and holistic ministry that Peerless Road Church experienced numerical, financial, and spiritual growth. The congregation experienced a weekend worship attendance increase of between 200 - 300 attendees during this time (weekend attendance averaging between 500 - 600) and an increase of over 100 persons who joined the congregation by covenant (these members all took a pre-membership class and committed to faithful discipleship in the congregation), and retired a large mortgage held on the church property early bringing the church into a much stronger financial position. While none of these outcomes listed are the reasons a local church should engage in holistic ministry, they are the result of

emphasis on a holistic model of ministry, which we see in scripture is the heart of God. One of the leaders of PRC's outreach ministries described what God did through the holistic ministries of PRC like this, "When we get into God's business God will get into our business!" I believe that I lived to see this become very true for our local congregation and I cannot imagine practicing pastoral ministry without utilizing holistic ministry models.

V. How My Research Tests My Hypothesis

My research questions for CGP pastors, and my interview questions for CGP leaders, will reveal that CGP pastors, leaders, and congregations do not fully value and do not utilize holistic ministry models due to a lack of understanding of the Biblical and theological directives for those models. Additionally, a lack of understanding, structure, and equipping by the international CGP (such as a lack of the utilization of core values) does not support utilization of holistic models of ministry. For my research I will utilize a questionnaire to survey CGP ministers regarding their understanding and emphasis of holistic ministry within the work of their congregations. I selected between 25-50 CGP pastors/leaders of varying congregational size, geographical location, and demographic makeup to participate in the survey. Additionally, I will conduct interviews with between 5-10 CGP state/regional/national presiding Bishops to determine their understanding and emphasis on holistic ministry for the ministers and local congregations they supervise.

For my questionnaire I will use the Likert scale that submits statements to the participants utilizing the following answer: strongly agree, agree, somewhat agree, neutral, somewhat disagree, disagree, strongly disagree. By utilizing this scale, I will determine a varying range of outcomes with regard to the Biblical and theological understanding and utilization of holistic ministry models in the local church.

I will present questions to the participants from the following three categories: personal, congregational, and denominational. Additionally, since the questionnaire and interviews will center on holistic ministry, I will define holistic ministry for the participants as the following: “Christian ministry engaged in participation with God to meet the spiritual (eternal)²⁰, physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s).” I will submit the following questions with a preceding phrase: “Utilizing the definition of holistic ministry found above, please respond to the following statements by selecting the response which most closely matches your opinion: strongly agree, agree, somewhat agree, neutral, somewhat disagree, disagree, strongly disagree.”

VI. Expected Outcomes and Recommendations

My research questions will deal with the personal, congregational, and denominational understandings of holistic ministry.

Do the participants understand the Biblical concepts of Holistic ministry to include a physical and emotional component, as well as the salvation of the “soul” of humanity? If participants understand salvation as only dealing with the soul, then ministry to other aspects of human need will become less important and an addendum to ministry. My questions will reveal how the participants understand holistic ministry and how they function as pastors and leaders to carry out the Biblical mandate of holistic ministry. I expect the outcomes of the questionnaires to CGP leaders and pastors to reveal an extreme undervaluation and underutilization of holistic ministry models.

My recommendations for CGP pastors, congregations, and leaders will deal with utilization of models of ministry that include attention to the spiritual, physiological, and

²⁰ Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship.

emotional needs of humanity. Just as Jesus did in the Gospels the models of holistic ministry will give GCP pastors and leaders more participation in God's mission. Pastors, leaders, and congregations should evaluate the effectiveness of ministry efforts based on a Biblical understanding of holistic ministry. Unless holistic ministry models are utilized the fullness of the Gospel cannot be communicated, understood, and experienced.

CHAPTER 2

Literature Review

Introduction

Chapter 2 of this thesis will deal with pertinent literature and authors who have written and are writing on the subject of the Biblical and theological necessity of employing holistic ministry models that include spiritual, physiological, and emotional components. Most often at issue is the dichotomy existing in the minds of many in ministry, between the physiological and emotional needs of humanity and the spiritual needs of humanity. A common practice in Pentecostal and Evangelical Christian ministry is focusing solely upon the “soul” rather than participating in ministry that also focuses on meeting the whole needs of the person. Additionally, the literature review will reveal that holistic ministry focus requires ministry to the poor and marginalized of society.

I will focus this chapter on the writings of prominent theologians and practitioners of ministry, and their understandings of holistic ministry. These references will serve to substantiate my hypothesis that Church of God of Prophecy (CGP) congregations, pastors, and leaders would more fully participate with God in the mission of redemption and restoration if their models of ministry had a holistic focus; one which did not allow a dichotomy of spiritual and physiological/emotional differences to exist in the practice of ministry.

The eternal soul of humanity is of paramount importance. Our souls are eternal while our current physical body is temporary. However, ministry to the physical needs of humanity is a necessity for Christian ministry. Scripture clearly displays God’s care for the physiological and emotional needs of humanity, just as it displays God’s care for the eternal.

This chapter will explore theologians and ministry practitioners as they examine the Biblical and theological callings of scripture for holistic ministry, as well as presenting differing Biblical concepts and models of holistic ministry. Of greatest significance will be the recurring model of holistic ministry displayed by Jesus in his reading of Isaiah 61 as found in Luke 4:18-19. This reading and model of ministry will be displayed in the literature review as writers seek a Biblical and theological model for holistic ministry.

I. Community Exegesis for Holistic Ministry

In the book *A Heart for Community*, John Fuder shares a critical component of effective ministry and here we find an excellent place to begin engaging in the necessity of and ethos of holistic ministry. To “Exegete your community is the predominant first step that must be made in order to offer the best models of Spirit-directed holistic ministry, where God has placed the believer.”¹ Fuder’s analogy is that communities and cities must be exegeted, one neighborhood (or person) at a time. The goal, according to Fuder, is to consider the life of the person you are ministering to. To participate in the ethnography of your community is a critical first step to the exegesis of your community, because Fuder believes it initiates relationships by allowing participants to examine the cultures represented in the community. Of importance in this ethnographical process is the exploration of how cultures in that community may be affected by the preaching and presenting of the Gospel using one’s own cultural inclination. Exegeting one’s community and context is critically important in understanding the physiological and emotional needs of the community, rather than imagining the souls or spiritual needs of the community are all that matters to God. Additionally, a community must not only be

¹ John Fuder and Noel Castellanos (Gen. Ed.), *A Heart for Community: New Models for Urban and Suburban Ministry*. (Chicago, IL: Moody Publishers, 2009), 72-73.

exegeted at the beginning of ministry, but community exegesis must be an on-going practice if holistic ministry is to be maintained. A great number of Church of God of Prophecy (CGP) congregations find themselves in communities they are no longer familiar with. In essence, they are participating in ministry as a “drive-in” congregation, where none of the members of the congregation actually reside in the community where their church building is located. Their initial exegesis of the community, when their ministry began, is no longer feasible for ministry, since the community has changed over time. Initial and ongoing community exegesis is critical in order to employ effective holistic ministry models. The actual and ongoing needs of any community must be discerned in order to meet those needs effectively.

Fuder explores the, top ten tips to exegeting a culture as:

1) Go as a learner, 2) Seek out an informant, 3) Build a relationship, 4) Use an interview guide, 5) Analyze your data, 6) Filter through a Biblical worldview, 7) Expand into a broader community, 8) Network available resources, 9) Determine what God is calling you to do, and 10) Continually evaluate, study, and explore.”²

Of particular importance is numbers 1, 5, 9, and 10. CGP congregations find themselves very often in communities and cities with tremendous need and many of those congregations are giving answers to questions the community is not asking. Previously, they served a need in their community. However, because they have failed to continue to discern the needs of the community, they find themselves out-of-touch with what God is now doing in their community. Without an ongoing and consistent evaluation of the community’s needs, and a commitment to building relationships based on what is found, pressing needs of the community will continue to go unmet and the fullness of the message of the Gospel cannot be shared.

² Fuder and Castellanos, *A Heart for Community*, 78-80.

Dennis Hollinger also considers the need for community exegesis in his book *Choosing The Good*, by exploring how applying Christian ethics in culture and society can be done. Dr. Hollinger uses H. Richard Niebuhr's *Christ and Culture* as one of his backdrops and examines how Christianity has dealt with cultural questions from a historical standpoint.³

I bring Hollinger's thoughts in at this point because I believe looking at community exegesis with a deep understanding of the need to examine the cultural sensitivities of that community is a critical step for congregations to consider, in the process of discernment and discovery. This action requires that congregations, leaders, and pastors remain in the constant carefulness of not allowing the Gospel, and ministry, to become laden with the obligations of cultural rules and traditions. Those persons presenting the Gospel and engaging in ministry are implored to seek to offer a Gospel free of cultural impediment. Of importance to CGP congregations is our history of allowing cultural considerations to become a hinderance to the Gospel. Many cultural "rules" were placed on new and potential converts and disciples in the CGP's past. In large part, these cultural obligations were the result of the lack of understanding by the presenters and were not intentionally imposed. The emphasis on personal holiness and piety was the driving force of CGP ministry, without consideration for holistic ministry as a viable part of the denomination's calling.

Hollinger contends our Christ-culture perspective "affects general stance toward society, whether we seek to flee from, fight against, reform, or ignore the social order and its institutions."⁴ This truth leads us to carefully examine the needs of the community

³ Dennis P. Hollinger, *Choosing The Good: Christian Ethics in a Complex World*. (Grand Rapids, MI: Baker Academic, 2002), 187.

⁴ Hollinger, *Choosing The Good*, 190.

with our personal or even ministry intentions in check. Our desire to minister to the needs of the community must involve our desire to reform the community for the sake of Christ's kingdom and the good of its' occupants, rather than the good or growth of our own ministries. With this in mind, perhaps ministry practitioners must always ask of their actions, "Are these activities being done for the sake of the kingdom, and the subjects at hand, or is there a carnal, ulterior motives that involve advancing my own ministry or agenda?"

Hollinger also insists our "Christ-culture perspective influences how we seek to evoke change."⁵ This perspective is critical, since our understanding of our calling to meet needs through holistic ministry is tied together with our desire to help people come to know and experience Christ as Savior. The change we seek to bring, through the utilization of holistic ministry models, deals also with our desire to share a Christ-kingdom perspective and alignment to our community. This Christ-kingdom perspective and alignment deals with Christ in culture and involves the reign of God as a critical aspect of understanding the "why" of holistic ministry models being developed and utilized. The Reign of God in a community does in a large sense represent the "Christ against culture" model from Niebuhr, discussed by Dr. Hollinger.⁶ However, the kingdom of God also embraces a Christ for culture understanding of holistic ministry. Hollinger notes, "The fullness of God's kingdom awaits the eschaton,"⁷ to explain that the desire to see Christianity minister holistically is not to see this world (or culture) become a heaven on earth but to bear witness to the redeemed lives of individuals participating in the Reign of God, even though they sit in the current culture and world.

⁵ Hollinger, *Choosing The Good*, 190.

⁶ Hollinger, *Choosing The Good*, 192.

⁷ Hollinger, *Choosing The Good*, 207.

Hollinger notes that there are challenges to what he calls a “dualist” position, since it may push Christian witness into a private relationship. He notes,

Luther’s view of the two kingdoms and Niebuhr’s insistence on the irrelevance of the particulars of Christians ethics for social life separate the faith from culture and society, and the Christian’s life therein. This only plays into the privatization of faith so common in our world today.⁸

Hollinger’s observation is not just a theme often found in CGP congregational life but an ethos in the CGP. The understanding of a private faith as the most important faith is what has driven (and still often drives) CGP ministry. A correct understanding of holistic ministry is critical for Biblical faithfulness and fruitfulness in ministry, because it does not allow for a dichotomy between the Christian’s private and public (holistic) faith and ministry. It forces us to examine the distinct and pressing needs of humankind in this present world, and offer a solution for those needs now, rather than only in the life to come. Giving witness to the Reign of God in communities obligates the church to consider the holistic needs of that community. Meeting the needs of the poor and marginalized, who can give nothing materially into the church, is a sign of the kingdom of Jesus at work in the church.

II. Corporate Focus for Holistic Ministry

Without ministry that includes spiritual, physiological, and emotional components, we only center Christian ministry on the kingdom to come rather than the kingdom that is already here. Though this kingdom (reign) has already been inaugurated (Mark 1:15) it is yet to be fully realized. Holistic ministry allows a dynamic foretaste into not only the present kingdom but also the kingdom that is to come. “Christ the transformer type,” Hollinger points out, is Niebuhr’s way of explaining a God who

⁸ Hollinger, *Choosing The Good*, 207.

desires to not only save individuals, “But also society and its’ structures.”⁹ In this understanding, the church is called to be more than individual Christians who are impacting individuals, but a corporate body who is impacting individuals and effecting systems and structures that holistically affect individuals, and humanity in general, in their present community and need.

An understanding of Christianity beyond the individual relationship with Jesus is important, if holistic ministry models are to be employed. Author Robert Linthicum contends that scripture presents salvation as both individual and corporate.¹⁰ He asserts that the evaluation, or exegesis, of the needs of the community for holistic ministry must include the effectiveness of “successful implementation.”¹¹ Linthicum uses Nehemiah’s example of networking in order to bring needed change. He asks the question, “Where in scripture do we see evidence that the body of Christ really can be effective in holistic ministry?” He then shares 4 questions and aspects of effective ministry that are needed to adequately determine the effectiveness of ministry on the true needs of its’ community,

1) Are the systems of a city being confronted and offered real potential for change? 2) Are the poor and exploited of the city provided the vehicles by which they can bring about change in their situation? 3) Are the middle class and powerful given the opportunity to join in common cause with the poor to confront the systems of the city and seek their transformation? And 4) Is there a spiritual transformation that is going on in that city, or are the changes only social? Are the lives both of that city’s poor and of its’ powerful changed by God?

Linthicum’s understanding is that holistic ministry must be comprehensive in nature and sets a theological standard for “doing” ministry that must always be considered. Privatized faith allows Christians to ignore the greater influence on society and culture that Christ has called the church (corporate) to implement. Additionally, a

⁹ Hollinger, *Choosing The Good*, 210.

¹⁰ Robert Linthicum. *City of God City of Satan: A Biblical Theology of the Urban Church*. (Grand Rapids, MI: Zondervan. 1991), 45.

¹¹ Linthicum, *City of God City of Satan*, 193.

privatized faith emphasis allows the church to ignore the incarnation of Christ and his preferential treatment of the poor, and ministry centered around those on the margins of society. Jesus' incarnational ministry to the lowest of society is a model for the church. "His confrontations with the Jewish rulers, with the temple priests during his ejection of the temple money changers, and continually with the Pharisees and Sadducees were all indications of Jesus' rage at the refusal of Israel to be responsive to the plight of the poor."¹² Exegesis of community forces the church to go beyond private faith and see the most pressing needs and consider how the Gospel is able to do more than save the soul but how the Gospel can transform a society through kingdom principles. "God would seek to do this in every city by creating in that city a new community: the church. That community would be the very embodiment of God's kingdom in the city."¹³ This is a corporate call for the Body of Christ.

III. Holistic Ministry is Incarnational

Robust ministry practiced in congregational life finds at its' core a sufficient understanding of ministry as holistic, as outlined and modeled in scripture. Carl S. Dudley examines certain steps required in order for congregations to participate in true community ministry. Identifying the Biblical foundations of a congregation's focus, Dudley contends, is step one. Identifying this focus will enable the church to know where they are and why they are involved in the ministries that make up the current congregational ministry. However, Dudley points out that, "The congregation's Biblical faith gives us a window that looks two ways. For the church, Scripture is a way to see the world; for identity, Scripture is a way to see the church."¹⁴ The view of Jesus toward his

¹² Linthicum, *City of God City of Satan*, 100-101.

¹³ Linthicum, *City of God City of Satan*, 105.

¹⁴ Carl S. Dudley. *Community Ministry: New Challenges, Proven Steps to Faith Based Initiatives*. (Hernon, VA: The Alban Institute. 2002), 67.

own public ministry found in Luke 4:18-19 leads us to view our own community ministry through this same lens. Therefore, scripture requires that we see ourselves (and our ministries) in light of the truth found in it. Additionally, (as Dudley points out) seeing the world through scripture requires us to view the needs of mankind holistically, as Christ did. Once the church sees itself Biblically, it may begin to live the truth of its' holistic ministry callings as modeled in the public ministry of Jesus. Ministry practiced outside of the Jesus model of ministry cannot be holistic, since it does not consider all of the needs of humanity in its' community.

Regarding the church's call to holistic ministry, Dr. Eldin Villafañe contends, "The challenge to the church in the twenty-first century is not just to speak the truth; the real challenge is to live the truth."¹⁵ Dr. Villafañe speaks of a Christian's mindset found in Christ's emptying of himself in the book of Philippians chapter 2. This call to a renewed mind for believers was and is a call to incarnational ministry. As Christ incarnationally came to serve and to save, so must we, the church (his body), come to serve incarnationally. Villafañe's incarnational thoughts are echoed by Dudley as he asserts, "We minister with people, not to them."¹⁶ The incarnational model, according to Villafañe, is one that demonstrates love beyond ministry to the soul of a person but ministers holistically as well. Ministry practiced with, or among, the least of these, rather than to them, allows a unique opportunity for personal relationship, rather than a disconnectedness of ministry that is the opposite of incarnational ministry. This mindset of "parabolic" ministry considers ministry to the poor, orphans and widows, sick, broken, that includes physiological, social, and emotional ministry, on the same level of ministry

¹⁵ Eldin Villafañe, *Beyond Cheap Grace: A Call to Radical Discipleship, Incarnation, and Justice*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 4.

¹⁶ Dudley, *Community Ministry*, 121.

as to the souls of those persons.¹⁷ Therefore, he contends, “A central fact of our faith is the incarnation.”¹⁸ Additionally, a central fact of holistic ministry must also be the incarnation, ministry with and not just for others.

Incarnational ministry must be holistic in nature. Often, when ministry is done *for* or *to* someone it is easy to remove oneself from the suffering or needs of that person. Within that mindset, the goal is only to “Get people saved,” with no thought of the emotional, social, and physical needs of the humanity. Villafañe’s understanding of incarnational ministry as missional, in that we are incarnated not only into the neighborhood but into the needs of people, is holistic in nature. Incarnational (therefore holistic) ministry provides an opportunity to experience the real needs facing a community. This type of ministry will allow us to view people through the eyes of scripture and in a much different manner than if we were disconnected. For example, the captain of a sailing ship who is aboard that ship (at its’ helm) makes decisions about that ship which not only effects the ship’s crew and passengers, but also himself (because he too is a passenger). The decision to turn the ship in a certain direction, away from a dangerous sandbar in the water, not only saves the ship and its passengers but also serves to save himself. How different the investment of the captain would be if he steered his ship remotely, by utilizing remote control. If the ship crashed against the sandbar there would be a loss, but his own life would not be in jeopardy. Likewise, ministry that is incarnational (among the community rather than to it) is holistic in nature because the physiological, social, and emotional needs of your neighbors are also your own needs. If you live in the neighborhood where you minister, your ministry is holistic by default.

¹⁷ Villafañe, *Beyond Cheap Grace*, 10-15.

¹⁸ Villafañe, *Beyond Cheap Grace*, 29.

Villafañe asserts that one major problem facing the church today is Docetism, or a need of the church to “overemphasize the so-called spiritual (or non-material) over the physical or human.”¹⁹ He asserts that the incarnation should serve as a hermeneutical method in the exegesis of the city and community where ministry takes place. Ron Sider contends that the church must look at two distinct truths for effective ministry, “first evangelism, and second the whole message of scripture.”²⁰ His assertion of the “whole Biblical vision” is a call to understand the goodness of all creation as worth saving by the creator, and the whole creation must be valued and cared for. Sider’s view of God’s care, or what he refers to as “favor” for the poor, demonstrates the truth that ministry to the whole man (physical, spiritual, social, and emotional) is a Biblical necessity and therefore a practical necessity for the church.²¹

IV. Holistic Ministry and Societal Transformation

Damon So describes Jesus’ public ministry, initiated by his reading of Isaiah 61 in Luke 4:18,19, as his, “Manifesto and his work amongst needy humanity.”²² Jesus’ ministry was set to focus on the needs of the poor and marginalized. This is His, “Blueprint for Messianic work,”²³ therefore, this emphasis in ministry must also become the church’s emphasis, joining Christ in His still ongoing mission of restoration and redemption for all creation. “The church will do well to take heed of the way he saw people and draw near to them in his indiscriminating love.”²⁴ So further notes, regarding

¹⁹ Villafañe, *Beyond Cheap Grace*, 44.

²⁰ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving From Affluence to Generosity, Revised and Updated*. (Nashville, TN: Thomas Nelson Publishing Company, 2015), 229.

²¹ Sider, *Rich Christians in an Age of Hunger*, 44.

²² Damon So, “The Missionary Journey of the Son of God Into the Far Country,” in *Holistic Mission: God’s Plan for God’s People*, ed. Brian Woolnough and Wonsuk Ma (Eugene, OR: Wipf and Stock, 2010), 52.

²³ Damon So, ed. Brian Woolnough and Wonsuk Ma, *Holistic Mission*, 51.

²⁴ Damon So, ed. Brian Woolnough and Wonsuk Ma, *Holistic Mission*, 53.

the dichotomy often found in churches between the so called spiritual and physical ministry,

A holistic view of Jesus held by the church will tend to produce holistic mission engagement, while a partial picture of Jesus Christ will produce partial or non-holistic mission engagement. The pattern is that churches which focus on the atoning death of Jesus with relative less attention paid to his life and ministry, and resurrection, tend to lean towards a more 'spiritual Gospel with less emphasis on the physical and social aspects of human needs. Churches which pay relatively little attention to the atoning death of Jesus could lean towards a more 'social' gospel."²⁵

Christ's incarnational focus to those with the greatest human need reveals his identification with them. Damon So notes, "Jesus identified himself both with sinners, i.e. those who were spiritually poor, and those who were physically poor as well."²⁶ The church's call to also develop models of ministry for the physically poor is just as real and certain as its' call to minister to the souls of humanity.

Jesus would not allow boundaries to be set for his ministry based on the physical or spiritual limitations of the those in need. Damon So further contends,

"As he abolished the boundaries and barriers which impeded people from receiving the grace and blessings from God, he did not set up a new boundary between the physical needs and the spiritual needs of the person, and then only care for one side of the person's need. This kind of artificial boundary and barrier was totally alien to Jesus' thinking and actions."²⁷

Raymon Rivera offers an understanding of holistic ministry as ministry done in what he calls, "captivity." Rivera calls on individuals and the church to comprehend the call of God to minister to the communities where God has placed them as examples or "signposts"²⁸ of God's kingdom incarnationally. Rivera's call is always to engage powers in the community where we are placed, understanding that we, as God's people, have

²⁵ Damon So, ed. Brian Woolnough and Wonsuk Ma, *Holistic Mission*, 47.

²⁶ Damon So, ed. Brian Woolnough and Wonsuk Ma, *Holistic Mission*, 52.

²⁷ Damon So, ed. Brian Woolnough and Wonsuk Ma, *Holistic Mission*, 53.

²⁸ Raymon Rivera, *Liberty to the Captives: Our Call to Minister in a Captive World*. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2012), 154.

been placed in this world as the incarnational presence of Christ (His body). Therefore, we are called to engage the world and society as Christ did. His relation to “captivity” stems in reference to the people of God in Babylonian captivity, but with a continued call to seek Shalom while in that captivity (Jeremiah 29:7). Rivera calls the present day church to this same reality as it seeks to minister holistically in a fallen and captive world, in need of kingdom love and transformation. His premise is to minister beyond the inner man and also deal with systems and corporate sinful practices of oppression that hold societies in captivity. Like author Jim Wallis, Rivera is constantly challenging the church to move beyond the “soul” of humanity and look to challenge those systems which do harm to the marginalized and least fortunate in society. Ministry that works to treat more than the effects of the system, and looks to find solutions that deal with the cause, are far more time consuming and challenging. However, Christ’s Biblical model from Isaiah includes the year of Jubilee proclamation that broke systems that would hold the poor captive. In this same way, the church must employ ministry models which bring shalom in captivity, offering alternatives to systems that oppress the “least of these” in society.

Rivera notes that corporate holistic ministry is found in the early church from the book of Acts. He calls for holistic ministry to be employed by the church corporately, rather than only by individual Christians, as the visual expression of Christ to the world. He contends the church must, “Draw on the collective gifts in the church and develop a mature understanding of the Gospel (Ephesians 4:13), ... to avoid employing worldly or fleshly values and social constructions that get in the way of the peace, joy, and righteousness of the kingdom of God.”²⁹ He challenges the church to enter into social

²⁹ Rivera, *Liberty to the Captives*, 19.

action with a Gospel focus, therefore, the hope of societal transformation is always before the church. By ministering in liberation (he contends the church is liberated as they minister even in captivity), he believes the church is compelled to, “follow Christ’s lead and serve those in captivity (Luke 4:18), who are most in need of spiritual and physical freedom.”³⁰ Holistic ministry offered by the corporate body offers more than treatment for the symptoms of society’s sickness but finds Jesus as the cure for the cause of the sickness, and seeks to liberate the oppressed by evil systems that perpetuate their bondage.

Author Stephen Mott, in his book, *Biblical Ethics and Social Change*, brings both evangelism and the need for societal transformation, brought about through Christian means, into focus. Concluding that evangelism can be a major key to seeing social change, it does not regard it as the only way to bring this change. In fact, quite the contrary is true. Mott’s observation is true that evangelism will not convert every person in the world, therefore, systems of the world will remain unfair and unjust unless social transformation takes place outside of the conversion of the heart of individuals. Those who serve God’s kingdom must work for transformation of society, and the betterment of neighbor, beyond their desire to make converts to Christianity. In reality, the work for societal transformation outside of the desire for conversion is often a more powerful witness of Jesus Christ’s love for humanity than preaching.

Mott’s focus on the restoration of all things (even creation) is paramount to understanding the need for the church to minister beyond evangelism. This focus brings into clarity how the Reign of God must go beyond only the soul of the person and reach into concern for good of this present world. This focus on restoration is a critical

³⁰ Rivera, *Liberty to the Captives*, 20.

component in understanding the Biblical call for justice and restoration of social order. When we see Jesus' miracles in the New Testament we see not a "re-ordering" or a "rearranging" but a right arranging. In the Reign of God, the broken are healed and delivered. Mott's observation of how the miracles of Christ work to give a "foretaste" to the coming fully consummated kingdom is transformational thinking. This foretaste of the Reign of God is not only seen in the present life of love and fellowship inside the church body, but also through its' brokenness for the holistic needs of its' community and humanity as a whole.

In considering how the fullness of the mission of God can be understood in the ministry of the church, Mott points to the Reign of God as his central theme. "The reign of God is a central Biblical concept that incorporates the imperative for social responsibility into God's goals in history."³¹ Transformation of societal issues that negatively affect the most vulnerable in our world is actually the beginning work of the final transformation that will come at Christ's restoration of all things. The Kingdom of God (or Reign of God as Mott more correctly defines it) in this present world is the foretaste of what is coming at this consummation. As Mott points out, "It is present, yet only in part."³² For those who are living under the reign of Christ the understanding of Jesus authority is that his reign is fully present now and not simply something that will happen in the future. He further states, "By holding together the present and the future of the reign, we eliminate a barrier that has kept many Christians from involvement in efforts for social justice."³³

³¹ Stephen Charles Mott, *Biblical Ethics and Social Change: Second Edition*. (New York, NY: Oxford University Press, 2011), 69.

³² Mott, *Biblical Ethics and Social Change*, 74.

³³ Mott, *Biblical Ethics and Social Change*, 75.

An essential element of Mott's Biblical basis for ethics is in his call for personal holiness and piety to be only one element of righteousness and not the totality of it. True ethics works outwardly into one's value of community (as was stated earlier from Hollinger). Bringing Christ's kingdom into that community is necessary now, even though the structures and systems of this world are temporary. Though we are housed in a temporary body, we still have a desire to care for our bodies that we may glorify God in our bodies. Conversely, we are called to care for this world, and seek to transform even its' temporary systems, as a response to God's gracious transformation of our hearts. Our love for others, and their needs, is based upon our response to God's love in and for us, and his forgiveness for our sins. Though these earthly systems are temporary, our compassion for those who are held by those systems must be driven by the transformation of our hearts and our willingness to allow Christ to work through us to bring his reign in this present world. Holiness, justice, and righteousness are "lived out" responses to God. These are lived out as the body of Christ works as an agent of change in the hands of God, bringing the Reign of God into our world.

V. The Calling to Holistic Ministry

"The vertical dimension of salvation – the reconciliation of humanity with God – must be accompanied by a horizontal dimension."³⁴ Sider, Olson, and Unruh explain holistic ministry for the church as a calling. Calling, in this sense, could be defined as a divine purpose for the church. An Evangelical focus for the church at large has often been the great commission. This great commission has often led the church to "go" with the message of the Gospel, asking prospective converts to make the decision to know Christ

³⁴ Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh, *Churches that Make a Difference: Reaching Your Community with Good News and Good Works*. (Grand Rapids, MI: Baker Books, 2002), 53.

as personal Savior. Once this task was accomplished, often the church felt it had concluded its' obligation to the person who had made this decision and accepted Christ as personal Savior. However, if holistic ministry is a calling for the church , understanding salvation as both vertical and horizontal leads the church to explore how this truth may best be shared and how this calling might be lived out, as we minister to the holistic needs of humanity.

Sider, Olson, and Unruh also lean on incarnational emphasis as a model for holistic ministry for the church.³⁵ Describing what holistic ministry might look like, in an incarnational context, they note six unique tenants to for the church's calling. In their estimation, holistic ministry must:

“1) Focus on ministries of personal spiritual transformations as a path to social change, 2) Focus on social services as a door to evangelism, 3) Focus on ministries of reconciliation that witness to unity in Christ, 4) Focus on community development to express God's love for whole persons and communities, 5) Focus on justice ministries that embody the empowering message of the Gospel, and 6) Focus on reaching skeptics by demonstrating that the church makes a difference.”³⁶

Of particular importance to holistic ministry, in the context of CGP congregations, is the understanding of tenants one and four from Sider, Olson, and Unruh. These particular tenants focus on personal spiritual transformations as a path to social change and focus on community development to express God's love for whole persons and communities. The CGP's emphasis on the vertical aspect of salvation is not a terrible emphasis, however, if that emphasis can be understood as a partner to the horizontal aspect of salvation, the CGP is in a wonderful position to see systematic transformation and social change in their communities.

³⁵ Sider, Olson, and Unruh, *Churches that Make a Difference*, 27.

³⁶ Sider, Olson, and Unruh, *Churches that Make a Difference*, 36-42.

Ron Sider causes us to linger over questions of importance to the church which deal with our callings.³⁷ What is the biblical responsibility of Christians toward the poor? Is God calling the church to repent of its lack of concern for the needs of those around us? These questions must be answered and the church's calling is to discern the answers biblically. Those who become insulated from the pain and needs of the outside world, and focus on self-preservation rather than helping those around them, are displeasing to God and are not practicing holistic ministry.

The examples of the earthly ministry of Jesus being primarily for the poor and oppressed are overt. In particular, Sider articulates well the sign of Jesus preaching to the poor as the physical sign of the coming of the Messiah. Christ's identification with the poor from Matthew 25 is also of great importance if we are to understand the calling of the church today. Scripture clearly admonishes believers to imitate God's compassion for the poor. Additionally, "Holistic ministry is not only a natural outflowing of our love for God; it is essential in order to develop a right relationship with God."³⁸

What is the call for the church that will truly make a difference to those who are being oppressed? Often our first response as individual Christians, when the Holy Spirit convicts us by perhaps seeing a homeless person, is to give some money to ease our conscience. But the church corporately is called to a higher purpose, not to ignore the homeless person by neglecting to give money, but also discerning how the homeless got that way. The church then seeks to find out what factors are contributing to homelessness in our community, and then stands against whatever is causing the issue. At play are the needs of individuals but also the systems that oppress them.

³⁷ Sider, *Rich Christians in an Age of Hunger*, 133.

³⁸ Sider, Olson, and Unruh, *Churches that Make a Difference*, 131.

Economic oppression is a result of faulty or evil systems of our society. Sider contends that poverty is created from these evil systems. Noting that there is plenty of food in the world today and "Powerlessness, not famine, causes much of today's poverty."³⁹ If we as Christians are to understand the evil systems of this world, and how to work in them, we must be willing to become uncomfortable with what we find when we search for answers. For example, the complexity of international economic information and societal systems of the world make it difficult for an average Christian to understand how they (just one person) may be able to make a difference in the lives of those who are oppressed in poverty and suffer. Perhaps then, the first calling of the church is to make a conscience effort to examine their own neighborhoods and attempt to learn how to better identify with the circumstances of their neighbors who are less fortunate. If every believer, and every church, began to examine the systems that may be oppressive to their neighbor (in their own communities), and then ask the question how they could contribute to the transformation of that system, some change could begin to happen close to home. The corporate church can deal with larger societal problems that one individual could not eliminate and scarcely contribute to. However, to do nothing is to fail on all fronts.

Jim Wallis might call the church's vocation (rather than calling) to, "Ask why people are poor, not just to care for the forgotten."⁴⁰ Holiness is so often seen, at least in the CGP, as the most vital element of the church's calling and vocation. The constant call to "holy living" has so often led to segregation. This segregation is not a racial segregation but a spiritual one. Holiness is best defined by its' brokenness for the needs

³⁹ Sider, *Rich Christians in an Age of Hunger*, 133.

⁴⁰ Jim Wallis, *Faith Works: How Faith Based Organizations are Changing Lives, Neighborhoods and America*. (Berkley, CA: Page Mill Press, 2001), 180.

of others, rather than separation (or segregation) from sin, or the sinner. Wallis understands the holiness call for the church is more accurately, “Rooted in moral and spiritual values.”⁴¹ These moral and spiritual values become the catalyst that facilitates meeting needs. Meeting these needs is the result of holistic ministry focus and ethos.

Wallis contends the “priorities of a new way of life,”⁴² were laid out by Jesus in the sermon on the mount to pay specific, close, and even preferential deference to the marginalized and poor as the example to the world of what this new kingdom would mean for all people, regardless of the background or status. Holistic ministry allows individuals and congregations to participate in God’s mission as they too pursue ministry to the marginalized and broken.

⁴¹ Jim Wallis, *Faith Works*, 11.

⁴² Jim Wallis, *Faith Works*, 25.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FRAMEWORK

Introduction

In chapter 3 of this thesis I will introduce Biblical and theological foundations in support of my hypothesis that Church of God of Prophecy congregations may more fully participate in God's redemptive and restorative mission in the world if holistic ministry models are employed. Holistic ministry is defined as: Christian ministry engaged in participation with God to meet the spiritual (eternal)¹, physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s).

I will focus on the Church of God of Prophecy's emphasis on personal holiness as an ethos of ministry and offer Biblical and theological options of holistic ministry as a more complete understanding of Biblical holiness. Additionally, I will introduce Biblical and theological models of holistic ministry for Church of God of Prophecy (CGP) congregations found in Jesus' reading of Isaiah chapter 61 found in Luke 4:18-19. These models will employ an incarnational approach to community ministry, with dependence upon the person and work of the Holy Spirit.

I. Inward Holiness Resulting In Outward Brokenness in Ministry

Those who experience holiness of heart experience a transformation of love.² The love the believer once possessed for self has been transformed into a "perfect love for God and neighbor."³ The outward manifestation of holiness of heart is not only a love for God that draws us closer to him but also a love for neighbor that leads to a compassionate

¹ Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship.

² Brian T. Sutton, *Discovering Holiness: A Transformation of Love* (Cleveland, TN: White Wing Publishing House, 2018), 41-44.

³ Daniel Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community* (Cleveland, TN: CPT Press, 2012), 85.

response for the neighbor's holistic needs. A transformed heart cannot and will not continue to serve self but will become broken for the world, as Christ was broken for the world. "God's transforming grace freely flows to those who actively receive it."⁴ Therefore, being transformed into the image of Christ, (2 Corinthians 3:18) believers are motivated to love in a way they never thought possible and motivated to care for their neighbor in a way they never previously experienced.

As believers experience the holiness of God, applied in and through their hearts, they are driven to serve their neighbor. Holiness of heart leads to an outward response of love, as the Holy Spirit works through the church. Holiness makes God's people missional because the love of Christ flows through us and our hearts have been broken for humanity. The righteousness of Christ at work in the church is then revealed not through the church's separation from the world but through its' brokenness for the world, and desire to meet the needs of those who are broken.⁵ Previous generations of CGP ministry and membership have seen emphasis on separation (rather than brokenness) as the path to holiness. To better explain this faulty understanding of holiness Karkkainen writes,

But how then are we to explain the apparent lack of social concern among Pentecostals? The Pentecostals responded that the individualism of Pentecostal theology and a lack of historical awareness until recently hindered attention to social sin and social injustice. The lower socio-economic status of early Pentecostals may also explain the lack of Pentecostal involvement in social justice issues. They did not think it was necessary to attempt to change society rather it was necessary to invite people to personal faith. The otherworldliness once encouraged in Pentecostal belief tended to distance them from this present world.⁶

⁴ Diane Leclerc and Mark A. Maddix, *Spiritual Formation: A Wesleyan Paradigm* (Kansas City, MO: Beacon Hill Press, 2011), 13.

⁵ Sutton, *Discovering Holiness: A Transformation of Love*, 100.

⁶ Veil-Matti Karkkainen, "Spirituality as a Resource For Social Justice: Reflections From The Catholic-Pentecostal Dialogue," *Asian Journal of Pentecostal Theology* 6:1 (2003): 87.

Generally, this type of “otherworldliness” is found less and less within Pentecostalism today as the denominations of Pentecostalism respond to the physical needs of the world, with a greater emphasis on incarnational ministry. The CGP is called to embrace this understanding of holiness as brokenness for the needs of neighbor.

The church becomes incarnational as Christ dwells in the church and the church dwells in the world. The church becomes the Eucharist (broken for the world) desiring to provide healing and hope for the world. “Rather than perpetuating the social, philosophical, and theological patterns of the day in which holiness, privilege, and all that is deemed sacrosanct must be preserved and so separate from that which is dirty... Jesus shows something different.”⁷ The way in which Christ stepped into the world and became a part of the world, in order to redeem it, is an incarnational model for the church to provide ministry and a compassionate response to the needs of the world. “The service of the church in, for, but not of the world is motivated by the love of God. It is the natural expression of the newness of life found in Christ. The diaconal mission of the church reaches out to all, no human need escapes its’ concern.”⁸ As the church experiences the new life of love in Christ, they find the callousness toward the needs of others has been melted away and replaced with a compassion for their sufferings. The CGP finds itself in the place of great need in the world today, with a great opportunity to meet those needs through holistic models of ministry and a dependence upon the Holy Spirit.

The internal change that takes place in the believer is literally a transformation of the things the believer loves. This change has broken our old nature and has caused a resurrection of a new nature (2 Corinthians 5:17). We are broken for the world so that we

⁷ Castelo, *Revisioning Pentecostal Ethics*, 102.

⁸ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids, MI: Eerdmans Publishing Company, 1993), 221.

may be resurrected for the world. We are broken and given away to them in an incarnational sense, as Jesus was broken for the world sacramentally. Therefore, the church is called to participate in sacramental living, becoming the body of Christ broken for the world that the world might partake of the love of Christ through us.⁹ “Compassion is suffering love wounded by the suffering of others who do not know or have rejected Christ.”¹⁰ Our compassion is motivated by the new love Christ has poured into us and is pouring through us.

Pentecostal scholar Walter Hollenweger has noted Pentecostalism’s shift toward a holistic ethos of ministry. The act of bringing the Reign of God to the community into which Christ has placed the church must be a “Missional task expressed not as one of preaching social concern, but as one of acting as Christian social witness, thus making the truth visible.”¹¹ Pentecostalism’s traditional emphasis on holiness as an outward expression of an inward change is a perfect segway into the ability to live out what is the internal work of the Holy Spirit. In essence then, the new emphasis of holiness is not only a separation from sin but a brokenness for the needs of those who are in sin.

The church, as Christ’s body, is called to “identify and announce the ways in which Jesus is leading God’s people out of slavery, through the dessert to a new land of freedom.”¹² The church must minister incarnationally, as Christ did. Incarnational ministry takes the church beyond pronouncement and announcement and into brokenness. Brokenness for the world requires closeness to the world and it’s suffering.

⁹ R. Hollis Gause, *Living in the Spirit: The Way of Salvation* (Cleveland TN: CPT Press, 2009), 102.

¹⁰ Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 143.

¹¹ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers, 1997), 207.

¹² Henri J.M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (Crossroad Publishing, 1989), 87.

“In his argument for the church’s separation from the world Paul rarely refers to moral categories, but rather to the indwelling of the Spirit in both the Church and in each believer.”¹³ The calling of the church to be holy is a calling to become like Christ. To become like Christ then is to participate in the ministry of Christ, as led by the Holy Spirit. The transformation of heart accomplished by the Holy Spirit in the life of the believer is the catalyst that propels the believer into a love for God and neighbor and into a constantly growing desire to express that love in tangible and significant ways. The church then steps into the full ministry and mission of Jesus by participating in a ministry that, “May never be reduced to church planting and saving of souls. It consists in proclaiming and teaching, but also in healing and liberating, in compassion for the poor and downtrodden.”¹⁴

Holiness is missional. As we are made holy we will deeply desire to understand the true mission of Jesus.¹⁵ The “outworking” of salvation and sanctification in the life of the believer is a work to bless and minister to all those to whom Christ ministered. As God continues to minister in the world, we participate with him in his mission. As believers, we are moved to respond with compassion, “according to the pattern of Christ.”¹⁶ God’s activity is the basis for the acts of love by the believer.¹⁷ Pentecostal scholar and pastor, Dr. Raymond Rivera, states, “Christ has called you to adopt and apply holistic ministry, a prophetic act of word and deed, a Christ-centered approach to life in which you live, serve, and lead in a godly way (Romans 15:17-19; 1 Peter 2:4-5).”¹⁸ Our

¹³ John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Five-Fold Gospel* (Cleveland, TN: CPT Press, 2010), 118.

¹⁴ Robert Gallagher and Paul Hertig, *Landmark Essays in Mission and World Christianity* (Maryknoll, NY: Orbis Books, 2009), 16.

¹⁵ Sutton, *Discovering Holiness: A Quest for God*, 85.

¹⁶ Land, *Pentecostal Spirituality*, 143.

¹⁷ Land, *Pentecostal Spirituality*, 113.

¹⁸ Raymon Rivera, *Liberty to the Captives: Our Call to Minister in a Captive World*. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2012), Kindle Electronic Edition: Location 432.

theology must become more than something that we say, it must be lived out in the actions and ministries of the church. “The success of a local church should be directly tied to the degree that it holistically transforms its immediate neighborhood. Any other success factor is secondary.”¹⁹

The driving force of God’s love leads the church into holistic ministry. The incarnation of Christ points his body toward an understanding of the “nature of the mission Dei”²⁰ and how the church may participate in that mission. “The incarnation, then, establishes the pattern for all subsequent missionary activity in various ways.”²¹ The body of Christ, therefore, seeks to know what it means to be holy and to participate in being made holy through incarnational ministry. The church identifies those around us who are hurting. As we identify those whom God places before us who are hurting we are confronted with Christ’s description of those broken ones. As we view them through the new eyes Christ has given us, they begin to look like those Jesus described in the Book of Matthew, wandering like sheep without a shepherd (Matthew 9:36). Christ calls his body to respond to them with his holiness. He beckons the church to look beyond what can be seen on the outside and look more deeply into their holistic needs. Scripture paints for us the picture of the nature of the incarnate Christ. In the Gospels, when Jesus walks through the countryside, in the cities, and in the villages, he sees hurting people, and he is moved with compassion. Nothing typifies holiness in the life of a believer, and in the church like brokenness for the suffering of others. Nothing exemplifies a transformed heart, that has

¹⁹ John Fuder and Noel Castellanos (Gen. Ed), *A Heart for the Community*, (Chicago, IL: Moody Publishers, 2009), 203.

²⁰ Steven J. Land, Rickie D. Moore, and John Christopher Thomas, *Passover, Pentecost and Parousia: Studies in the life and ministry of R. Hollis Gause* (Dorset, UK: Deo Press, 2010), 333.

²¹ Land, Moore, and Thomas, *Passover, Pentecost, and Parousia*, 333.

been in contact with a holy God, like someone who is driven to have the compassion of Jesus Christ.

To view Christ's work in the incarnation as the model for ministry is to seek to give wings to our desire to be made holy. This incarnational model of ministry allows the Holy Spirit's work to flourish through us as we meet the physical, spiritual, social, and emotional needs encountered in our communities. To follow Christ's pattern of incarnational ministry is to work where he is working and to be broken for what breaks his heart. "The true test of mission is not whether we proclaim, make disciples, or engage in social, economic, and political liberation, but whether we are capable of integrating all three in a comprehensive, dynamic and consistent witness."²² To accomplish the full ministry of the Gospel there can be no dichotomy between love and brokenness for the spiritual, physical, emotional, and social needs of those who are suffering. A Gospel that does not concern itself with the needs of persons holistically is not the Gospel of Jesus Christ.

II. Christ's Incarnational Model For Holistic Ministry

In order for the Body of Christ to be fruitful in carrying out the callings of Christ, it is imperative to look to the ministry and mission of Jesus during his earthly ministry. By doing so, the CGP will be able to employ Christ's model of ministry emphasis and minister in the way he ministered. We look to the scripture to find Christ's agenda as, "The perfect model of what holistic and liberating mission means. He proclaims Himself as the sent one from God and anointed of the Spirit to preach good news to the poor. Here

²² Sherron George. "Constructing Latin American Missiology." *International Bulletin of Mission Research*. 40, no. 1 (January 2016): 30-41.

is a clear missional agenda.²³ The missionary mandate²⁴ given to the church then is clearly outlined in the ministries Jesus proclaimed in Luke 4:18-19 (NIV), “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.” It is from this passage and proclamation of Christ that I glean holistic ministry models for the Church of God of Prophecy, that will empower the movement to more fully participate in God’s redemptive mission. Biblical and theological insights for holistic ministry are derived from the following aspects of Christ’s proclamation: good news to the poor, freedom for prisoners, recovery of sight to the blind, release of the oppressed, and proclamation of year of the Lord’s favor (jubilee). All of these models of Christ’s holistic ministry are in operation with a complete dependence upon the Holy Spirit.

By referencing Isaiah’s powerful prophecy, Jesus not only acknowledged who he was, he also told the world what he will do. His ministry includes those whom the world has cast aside, and his ministry would be and is threatening to those in power, even though he was offering peace.²⁵ Through this declaration, Jesus announced to the world at hand, and to those yet to come, that the will of God would be accomplished through him. “With this one quotation, Jesus lays claim to a holistic vision that includes his liberating power in an economic context (the poor), a political context (prisoners and oppressed), and a physical context (the blind).”²⁶ Jesus’ pronouncement, and acceptance

²³ Land, Moore, and Thomas, *Passover, Pentecost, and Parousia*, 334.

²⁴ Gallagher and Hertig, *Landmark Essays in Mission and World Christianity*, 44.

²⁵ N.T. Wright, *The Original Jesus: The Life and Vision of a Revolutionary* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1996), 137.

²⁶ William J. Larkin Jr. and Joel F. Williams, *Mission in the New Testament: An Evangelical Approach* (Maryknoll, NY: Orbis, 1998), 159.

of this mission, was a signal of the Reign of God here on this earth. “Our mission then is both a challenge and response: a challenge to address a perceived need and a response intended to meet that need.”²⁷ The desire of the CGP to be a holy church cannot only cry for the absence of sinful acts but must also lead to a deeper understanding of holiness as a practice to meet the needs of those God places in our path. “The call to mission is a call to do the works that Jesus did: preaching the good news to the poor, proclaiming freedom for the prisoners and recovery of sight to the blind and releasing the oppressed.”²⁸

In the history of the early holiness movements (out of which the CGP was born), most early holiness groups “made the downcast and needy the main focus of their ministries.”²⁹ William J. Seymour, one of the founding fathers of the early Pentecostal movement and pastor of the Azusa street mission, referred repeatedly to “Luke 4:18-19 which he interpreted quite literally. The Spirit of the Lord, he believed, had anointed the movement to minister to the poor, the prisoner, the blind, and the oppressed.”³⁰ The work of Christ in us and through us must concern those to whom Jesus was called. Like Jesus, our work must be with dependence upon the Holy Spirit for empowerment.³¹ Receiving the empowerment of the Holy Spirit must precede the work of the ministry.³² The work of incarnational ministry that flows from the transformed heart of the believer could not imagine spreading the good news of the Gospel, “Without attending to the basic physical

²⁷ Gallagher and Hertig, *Landmark Essays in Mission and World Christianity*, 65.

²⁸ Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century*, (Crownhill, Milton Keynes, UK: Paternoster Press, 200), 148.

²⁹ Diane Leclerc, *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 2010), 232.

³⁰ Calvin L. Smith, *Pentecostal Power: Expressions, Impact, and Faith of Latin American Pentecostalism* (Leiden: Brill Press, 2011), 265.

³¹ Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1995), 24.

³² Bryan P. Stone and Claire E. Wolfteich, *Sabbath in the City: Sustaining Urban Pastoral Excellence* (Louisville, Kentucky: John Knox Press, 2008), p. 63.

needs of the listeners.”³³ The body of Christ could not hope to minister as Christ did without the same dependence upon the person and work of the Holy Spirit that He had.

Christ’s proclamation that God’s Spirit was upon him, and anointing Him for service, is a truth the CGP must continue to affirm. Just as Christ desired and required the Spirit’s equipping, the church will require this same anointing to accomplish God’s will and participate in God’s mission in the world. Christ’s acknowledgement of his dependence on the Holy Spirit for power is a key ingredient to who he was. Desiring for his disciples to follow his example, Jesus would later state “Apart from me you can do nothing” (John 15:5 NIV). Regardless of the mission or ministry activity, Christ worked with a dependence upon the Holy Spirit’s power. Dr. Eldin Villafañe describes this dependence on the Spirit by saying:

The reign of God in Jesus is one of “spiritual power encounters.” Jesus’ life and mission were both inaugurated and empowered by the Holy Spirit. David Wells states, “so it is that Jesus’ birth, baptism, miracles, teaching, sacrifice, and resurrection are all ascribed to the working of the Holy Spirit.” Roger Stronstad can thus speak of Jesus’ life and mission as that of the charismatic Christ. He goes on to state that “Jesus is not only anointed by the Spirit, but He is also Spirit-led, Spirit-filled, and Spirit empowered. Jesus’ mission is one of the Spirit’s anointment for “Spiritual power encounters.”³⁴

As the CGP seeks to follow the incarnational model of holistic ministry set by the example of Christ (His dependence on the Holy Spirit with his proclamation, “The Spirit of God is upon me...”), we must recognize the need for the ongoing sustaining power of the Holy Spirit in our lives. Holy Spirit empowering and equipping must go beyond a simple one-time experience. Not only was Jesus’ ministry one that received “an anointing” at one time, but the life of Christ could be summed up as a man who went from place to place to pray, and who performed some miracles in between (Luke 6:12).

³³ Diane Leclerc, *Discovering Christian Holiness*, 232.

³⁴ Eldin Villafañe, *Seek the Peace of the City*, 24.

Without the Spirit's same anointing upon the CGP, our efforts to accomplish the callings of Christ in holistic ministry will be in unsuccessful. We look to God not only for anointing, but also for sustainability. Like Christ, we must have the Holy Spirit's power to equip us and sustain us in our co-laboring with Him. In writing of ministry excellence and pastoral ministry in general, Stone and Wolfteich note, "We cannot talk of sustaining pastoral excellence without talking about pastors' ongoing spiritual renewal, for receptivity to God's spirit precedes any work of ministry."³⁵ We must follow Christ's lead and strive to receive this anointing and spiritual renewal daily from the Holy Spirit, in order to accomplish Spirit-driven holistic ministry. This anointing will not only empower the church for the work of ministry, it will equip the church with discernment in order to rightly ministry that heals rather than hurts.³⁶

Those who work in ministry with a dependence upon the Holy Spirit will be drawn to compassion for the needs of the most vulnerable of society. Calvin Smith supposes, "Pentecostals don't have a social program they are a social program."³⁷ The heart of Pentecostal spirituality should be found in the heart of Christ and in Christ we see a clear desire to meet the needs of the people who were the most vulnerable and who find themselves on the margins of society. "Most Pentecostal missionary efforts are among the poor. Pentecostals would affirm, without hesitation, that the reason for progress in missions is that the Pentecostal people endeavor both in preaching and experience to give the place to the Holy Spirit."³⁸

³⁵ Bryan P. Stone and Claire E. Wolfteich, *Sabbath in the City*, 63.

³⁶ Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt those They Help And How To Reverse It* (New York, NY: Harper Collins Publishers, 2011), 39-44.

³⁷ Calvin L. Smith, *Pentecostal Power Expressions*, 12.

³⁸ William K. Kay and Anne E. Dyer, *Pentecostal and Charismatic Studies* (St. Albans Place, London: SCM Press, 2004), 227.

Pentecostal ministry (I define Pentecostal ministry as ministry executed with a dependence upon Holy Spirit's equipping and empowering of the church) has at its' core a leaning toward ministry to the neediest of society. The Pentecostal movement as a whole may be seeking now more than ever to find its' strongest defining characteristics, one of which is a strong emphasis on the work of the Holy Spirit as understood in the New Testament.³⁹ We are not only responding to the needs of those around us, we are also responding to the work of the Holy Spirit in them. We know we have "passed from death to life" (1 John 3:14) when we have love for others. We know we are being made into the holy image of Christ when we are moved with compassion for those around us, as well as responding to the Spirit's work in their lives. As the Holy Spirit leads those depending upon him to minister as Christ ministered, they are led to "Launch community ministries because they care not just rationally, but because they have an irresistible sense of compassion."⁴⁰

III. Holistic Ministry Model: Preaching Good News to the Poor

Jesus proclaimed he would preach the good news to the poor. "Christ identifies himself with the stranger, the poor, the hungry, and the prisoner. He is the friend of sinners."⁴¹ This pronouncement of Christ is important for CGP congregations who may not see the, "invisible poor"⁴² around us. However, in Jesus we see a Savior who specifically speaks to those who suffer. "The Bible mentions the poor about 400 times, and studies have shown that there are many kinds of poverty and vulnerability."⁴³ The

³⁹ Allan Anderson and Edmund Tang, *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Eugene, OR: Stock Publishers, 2011), 33.

⁴⁰ Carl S. Dudley, *Community Ministry: New Challenges, Proven Steps to Faith Based Initiatives* (Herdon, VA: Alban Institute, 2002), 19.

⁴¹ Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: CPT Press, 2005), 4536, Kindle.

⁴² Peter Scarrzo, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 250.

⁴³ Ray Bakke, *A Theology as Big as the City* (Downers Grove, IL: InterVarsity Press, 1997), 379, Kindle.

poor Jesus speaks of are poor, not only because of their lack of material wealth, but also because of their political and spiritual circumstances. Ronald Sider writes, “The Bible clearly and repeatedly teaches that God is at work in history exalting the poor and casting down the rich who got that way by oppressing or neglecting the poor. In that sense, God is on the side of the poor.”⁴⁴ For the church to recognize God is on the side of the poor, and participate along with Him in the plan to liberate them, will require a transformational work in the hearts of believers. It must be noted by the church that Jesus did not only do ministry to the poor, he ministered among the poor. One of the most dangerous aspects of ministry to the poor is the temptation to minister from a lofty position, or a position of power. If we seek to minister to the poor as Jesus did, we will also be required to empty ourselves (Philippians 2:5-8) of the need to be recognized. Ministry to the poor should be done for its own intrinsic value of responding to the condition of the person created in the image of God. Though Jesus would later use the miracle of feeding five thousand with five barley loaves and two fish to explain He was “The bread of life” that would feed the soul to the point of eternal satisfaction (John 6:1-13), we must note that he fed the hungry people on the far shore of the Sea of Galilee because they were hungry, and not in order to create an opportunity for an evangelistic campaign.

“Jesus proclaims liberating news in the midst of their poverty – not by denying our poverty, but by setting us free from the oppression and blindness which would have us deny it and enslave ourselves.”⁴⁵ He accepts this prophetic mission and speaks it vocally for the church to hear. The CGP is now challenged to be Christ’s representatives

⁴⁴ Ronald J. Sider, *Rich Christians in an Age of Hunger* (Dallas, TX: Word Publishing, 1997), 62.

⁴⁵ Setmeyer, Adam P. 2010. “Consumerism, Catholicism, and Hall’s Theology of the Cross.” *Dialog: A Journal Of Theology* 49, no. 4: 306-314. *Academic Search Complete*, EBSCOhost (accessed December 9, 2013).

here on earth, also ministering to the poor as He did. Jim Wallis contends, “The task of overcoming poverty is a spiritual one... For biblical people it is a matter of obedience to the admonition of the prophet Micah to “do justice, love kindness, and walk humbly with your God.”⁴⁶ For believers who have experienced a transformation of heart, the work of Christ now becomes an expression of our love for Christ as we minister to the needs of others. “It is the way in which we share in the life and being of others. We love others when we share their lives – when their lives become integral parts of our lives in such a way to desire their good and to desire our own good is one and the same.”⁴⁷ How wonderful to know that we will not only model the lifestyle of Jesus when we minister to the needs of the poor, but we will also minister to Christ as we serve the “least of these” (Matthew 25:45). “When the church takes care of the whole person, it is bringing the Kingdom of God into being. When I say offer the Gospel with bread, I mean we present the Gospel with a health and well-being, freeing people with everything that benefits humanity.”⁴⁸

IV. Holistic Ministry Model: Proclaiming Freedom to the Prisoners

The Apostle Paul states that in Christ “We have redemption through His blood” (Ephesians 1:7a). As Jesus made the Sabbath pronouncement of the emancipation of this world’s prisoners (Luke 4:18-19), he did so with the full knowledge their redemption would require his sacrifice. He knew no prisoner could be freed without payment for their transgressions. He knew this payment would be made entirely by him on the cross.

“In fact, it is God’s children who are free. You are in this world, even as you are not of this world. In the midst of captivity, Christ has empowered his body, the church, to carry out its’ mission: “I will give you the keys of the kingdom of

⁴⁶ Jim Wallis, *Faith Works: How Faith Based Organizations Are Changing Lives, Neighborhoods, and America* (Berkley, CA: Page Mill Press, 2001), 327.

⁴⁷ Samuel Powell, *Discovering Our Christian Faith: An Introduction To Theology*. (Kansas City, MO: Beacon Hill Press, 2008), 246.

⁴⁸ Smith, *Pentecostal Power Expressions*, 26.

heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”⁴⁹

Luke chapter 6:17-19 tells the story of a great multitude gathering from Judea, Jerusalem and the seacoast of Tyre and Sidon to hear Jesus and be healed of their diseases.

He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon, who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured, and the people all tried to touch him, because power was coming from him and healing them all.

Verse 19 states that in reference to this particular gathering “He healed them all.” Many there were tormented by unclean spirits and he healed them as well. The unclean spirits mentioned here were literally holding people hostage, as if they were their property.

Christ’s coming and ministry was a declaration that God’s grace had come to even these.

Not only would they be cleansed, but they could now be reconciled to God, through Him. In his book, *Beyond Cheap Grace*, Dr. Eldin Villafañe quotes Karl Barth:

...Jesus Christ is the mediator, the Reconciler, between God and *man*. Thus, He comes forward to *man* on behalf of God calling for an awakening faith, love, and hope, and to God on behalf of *man*, representing man, making satisfaction and interceding. Thus, He attests and guarantees to man God’s free *grace* and at the same time attests and guarantees to God man’s free *gratitude*... Moreover, exactly in this way Jesus Christ, as the Mediator and *Reconciler* between God and man, is also the *Revealer* of them both.⁵⁰

Because of the grace of God through Jesus, the prisoner is no longer responsible for the payment for his crimes. If Christ has made our payment, through His own blood, there is now no condemnation upon the prisoner whom Christ has made free

⁴⁹ Rivera, *Liberty to the Captives*, 429, Kindle.

⁵⁰ Karl Barth, *The Humanity of God* (Atlanta, GA: John Knox Press, 1976) 46-47. Barth’s emphasis quoted in Eldin Villafañe, *Beyond Cheap Grace: A Call to Radical Discipleship, Incarnation and Justice* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 2006), 49.

(2 Corinthians 5:17-21). In addition, Christ's freedom for the prisoners does not only loose them from bondage, his freedom allows them to now become attached or reconciled to God. The church then becomes the agent (minister) of reconciliation and acceptance to the freed prisoner. The freedom Jesus gives does not send a prisoner freed from sin into the street but into the arms of the church. There would be no Hollywood movie scene of a man freed from prison out into the cold world, wearing his only suit, and holding a suitcase, with no place to go and no one to pick him up upon his release. "Holistic salvation involves nothing less than a deliverance from all of the effects of sin in the life of the individual."⁵¹ In Christ, the freed prisoner is reconciled and restored, as if no crime had ever been committed. "This is not the redemption of slaves through purchase, as one might expect from the economic connotations of the term redeem, but the emancipation of the enslaved and their restoration to wholeness in relation to God."⁵²

The church's response to the freed prisoner is to be the hands and feet of Jesus, in a practical sense, and provide a way and place for them to belong in order for them to mature into the image of Christ. Christ's work of redemption and restoration is collective and he invites the church to participate.

Jesus' Matthew 25:36 acknowledgement, "I was in prison and you came to visit me," calls the church to consider how we may minister to those incarcerated persons who may never add value (either by physical presence or financial contribution) to our congregations, but who embody the very presence of Christ while serving their prison sentence. Prison ministry is a crucial calling for the church and serves as a tremendous way to practically serve where Christ is serving. While serving as pastor of Peerless Road

⁵¹ Dale Coulter. "Delivered By The Power of God: Toward a Pentecostal Understanding of Salvation..." *International Journal of Systematic Theology*. Volume 10, Number 4 (2008), pp. 448-467.

⁵² Joel Green, *Salvation* (St. Louis, MO: Chalice Press, 2003), 69.

Church our congregation's participation in annual holiday opportunities to go into local prisons and jails afforded us an opportunity to serve the "least of these" inside the walls of prison and acknowledge the worth of the prisoners to Jesus and the body of Christ. These annual opportunities to minister with gifts and home-made food for prisoners also gave our congregation the invaluable opportunity to hear the stories of unjust incarcerations experienced by the inmates. The church is called to advocate for the prisoners in their community where injustice is found. I was blessed with several opportunities to advocate on behalf of persons connected to my congregation before the courts and Peerless Road Church's "Anchor Point" ministry's director served as a court appointed liaison between the judicial system and court sanctioned drug and alcohol rehabilitation centers. When the church ministers to the spiritual, social, physiological, and emotional needs of prisoners we participate with and to Jesus.

V. Holistic Ministry Model: Bringing Recovery of Sight to the Blind

Jesus' proclamation that He would recover sight to the blind applied to much more than the simple healing of a person's natural sight. "Christ came to tell us that He has eye-salve for us, which we may have for the asking; that, if our prayer be, Lord, that our eyes may be opened, His answer, shall be, receive your sight."⁵³ The curse of oppression and spiritual poverty upon the lowest of society could be removed, if only people could see the way out; this way out was Jesus. The Apostle Paul described this blindness as a veil (2 Corinthians 3:15-16) that could only be lifted by turning to Christ. Though "Blindness was often understood to be a punishment for evildoing,"⁵⁴ Jesus now

⁵³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Volume 5 – Matthew to John* (Mclean, Virginia: Macdonald Publishing, originally published in 1706), 624.

⁵⁴ R. F. Youngblood (Ed), *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1986), 357.

offered sight to those who had never been allowed to see and sight to those who had never even tried to see.

Jesus' promise to bring the restoration of sight was a radical idea. Now all who desired to see Jesus, and experience his truth, could receive their sight. By coming to him, they will no longer be required to depend on the leading of others to find their truth. His restoration of sight would make it possible for believers to now see that he is way the way, the truth and the life. Through Him, the veil that had hindered man's ability to see and experience God would be removed. Through Him, man could now see God for who He really was, and they could experience God for themselves. "Recovery of sight is a Lukan narrative clearly an issue of physical healing, but also presented as a metaphor for receiving revelation and experiencing salvation and inclusion in God's family."⁵⁵

In seeking the incarnational model of ministry, the church must consider Christ's declaration of "recovery of sight to the blind" as more than only a declaration of sight. It is a declaration that physical healing is possible and offered. Of course, the issue of redemptive suffering must always be considered.⁵⁶ However, the overwhelming scriptural text supporting Christ's power to heal the body leads us to offer the hope of physical healing, through Christ, to a world who needs healing. Additionally, the body of Christ must consider Christ's call for physical healing in the New Testament as an important aspect of ministry in the holistic sense. "Pentecostal ecclesiology must take seriously the communal aspects of the healing ministry. The practices associated with healing the sick

⁵⁵ Joel B. Green, *The New International Commentary on the New Testament: The Gospel of Luke* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 211.

⁵⁶ Ogbu Kalu. *African Pentecostalism: An Introduction*. (New York, NY: Oxford University Press, 2008), 263.

are indicative of a robust Pentecostal theology that includes both the priesthood and prophethood of believers.”⁵⁷

In a practical sense, Jesus’ proclamation of recovery of sight to the blind is a call for the church to acknowledge and minister to those who deal with physical needs (Matthew 25:36, “...I was sick and you looked after me...”). In cases where divine healing does not occur after the prayer of the saints, the church expresses the love of Jesus and love to Jesus by caring for the physical needs of the congregation and community. Often caring for the sick and aging is the greatest practical ministry offered in Church of God of Prophecy congregations. All CGP ministers are still required to report monthly on how many congregational and community visits they make. This practice has at its’ core the need for practical accountability for ministry to care for the physical, spiritual, and emotional needs of others. While this reporting practice is much maligned in present ministry circles because of the excess pressure that has been placed on ministry to achieve an acceptable number of “visits” each month, it provides a continued emphasis on caring for the practical needs of those physically challenged (or aged) persons.

As a pastor of larger CGP congregations (200-600 members) I found it necessary to have a systematic approach to caring for the physical needs of the aged and sick in my congregations. I utilized retired Bishops and ministers in my congregation to serve as the Chaplin of the week, rotating this responsibility to different persons each week and asking the Chaplin to visit the large number of sick, hospitalized, and aged in the congregation. Physical logs were kept so that systematic care and visits could be provided for those in need. This ministry afforded retired and active ministers in the local church a

⁵⁷ Thomas, *Toward a Pentecostal Ecclesiology*, 195.

wonderful opportunity to minister in a practical sense and served the congregation's needs through benevolence outreach.

Several years ago I was out on a pastoral visit in the home of a church member who was bedfast. This brother in Christ had been unable to get out of bed, feed or dress himself, or basically do any normal function without the assistance of someone else for several years. I always loved to visit him because he was very kind and his wife had dedicated her life to taking care of him and ministering to his every need. Because of his situation she was rarely ever able to attend worship services, but she stayed with her husband and took excellent care of him. She had gladly given up her life in order to make his life better. I was always blessed to watch her take care of him when I visited and happy to be able to help her turn him in the bed at times when I was there.

While I was visiting on this particular day I was standing in the small bedroom where his bed was, just down the hall from their living room. I had spent a few moments sharing with him and her and had just helped turn him on his side and smooth out the sheets on his bed. After this process I stepped out of the way so that his wife could continue to assist him. As I stood at the foot of the bed, I watched this dedicated and selfless wife gently wipe the face of her paralyzed husband with a cool rag. As always, I was touched to see the compassion and care she had for him, but I was suddenly startled by what I heard the Lord powerfully speak into my heart. God said to me, "That is my face she is wiping when she is wiping his. Those are my sheets she is changing when she is changing his. That is me she is feeding when she is feeding him and that is me she is loving when she is loving him." I was overwhelmed! This was certainly one of the most powerful encounters with God that I have ever experienced. I can still remember how I felt as the Lord spoke to me that day. When I composed myself, I got the attention of this

dear woman of God and I shared with her what God had told me about her ministry to her bedfast husband. I had witnessed Matthew 25:31–45 in real time. I had witnessed what Jesus meant when He called us to minister to “the least of these.” In this practical ministry we acknowledge that Christ cares for the physical needs of persons, as well as the spiritual “sight to the blind.”

VI. Holistic Ministry Model: Bringing Release to the Oppressed

At no other place in the proclamation of Christ’s mission do we see a greater example of his desire for the Reign of God to be at work in the world. Jesus addresses one of the most misunderstood concepts in scripture: the oppression of others. A perfect example of the oppression that Jesus came to stop is found in Mark chapter eleven:

On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, and would not allow anyone to carry merchandise through the temple courts. And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.' The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching. (Mark 11:15-18)

This short reference to oppression is an example of God’s desire for all people to have equal-access to the Father. The oppression of God’s people had become so terrible in Jerusalem that even the sacrifices being offered to God were being used to make money, and this was being done at the expense of the poor who came to worship. Money changers were the people who were exchanging Roman money into the shekels that could be given to God inside the temple; and vendors were selling priest-approved animals that could be sacrificed inside the temple. These practices in themselves could possibly have been done as a service to worshippers; however, Jesus clearly saw inflated prices were being charged, even to the poor. By oppressing the people in this way, they were literally

denying many of the poor into God's house to offer sacrifices. This was being done with the approval and collusion of the temple priests, who were probably receiving a portion of the profits.

Jesus' turning over of the tables is the visual expression of what he said he would do as the Spirit of the Lord anointed Him. He was standing up for the oppressed and condemning those in power who were doing the oppressing. Robert Linthicum contends,

This same abuse of power is presented by the author of the gospel of John in John 11:45-53. To thoroughly understand this passage from the gospel of John, one must recognize that the Jewish religious leaders were also the political and economic leaders of Israel, subject to the authority of Rome. It was their task to keep Judah and Galilee calm and stable under Rome. For that, they were amply rewarded both economically and with political power.⁵⁸

In Christ, there is freedom from oppression. As the church, we are called to be very careful in all aspects of our work within the body of Christ. CGP has a wonderful opportunity to provide equal access to God and equal access to Spiritual growth for everyone, regardless of their economic or educational status, gender, race, or nationality. It is modern day oppression for the church to build dividing walls within our congregations that may oppress our members and limit their access to God. CGP's congregational size and tradition of racial, gender, and socio-economic inclusion will better allow it to discern rightly those areas where people may feel oppressed and eliminate those areas.

Within the walls of the church it is possible that even our judgmental attitudes may serve to oppress those who are in our fellowship, especially when the history of the CGP is filled with exhaustive holiness codes and rules to attain a greater standard of perceived personal piety. It was the desire of the New Testament church to remove as

⁵⁸ Robert C. Linthicum, *Building a People of Power: Equipping Churches to Transform Their Communities* (Waynesboro, Georgia: Authentic/World Vision, 2006), 25-26.

many barriers as possible that might oppress the people of God in their spiritual walk and development. Even as recorded in Acts 15, when Judas and Silas were sent to the church at Antioch with instructions and directions that were critically important for them, the Apostles said, “It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements” (Acts 15:28). The CGP is called to find ways to eliminate barriers to the Gospel, whatever those barriers may be.

The church must give opportunity for ministry in the community that eliminates barriers to full participation. At Peerless Road Church, our “SERVE” food ministry each Saturday was what we called our first service of the week. We held this ministry event in our gymnasium and dress was always comfortable and casual. As simple as this commitment to casual dress sounds, in the context of our southern church culture appropriate church dress is always a consideration. All staff (myself included) wore a tee-shirt and shorts or jeans during this Saturday ministry. Additionally, recipients of the food ministry all became participants as they were asked to participate in the physical ministry of the feeding program by helping serve others or carry boxes of food for those unable to carry their own load. A principle goal of Saturday’s food ministry went beyond providing valuable food sustenance to the less fortunate in our community. Our congregation sought to provide a place of equal footing for all persons regardless of economic, educational, racial, or social standing. Valuable ministry happens when ministry with persons rather than to them is emphasized.

VII. Holistic Ministry Model: Proclaiming the Year of the Lord’s Favor

The “year of the Lord’s favor” is a Jewish euphemism for the Year of Jubilee, which was an Old Testament tradition (Lev. 25:8-54) whereby every fifty years all the rich Israelites had to surrender all their property and all the poor Israelites were forgiven their debts. Thus, everyone started all over again. It was, in other words, a periodic effort to redistribute the wealth of Israel. In quoting this passage, Jesus was symbolically saying to His hearers, “The task to which I have been called by God is to preach good news to the poor. I will work to release

captives. I will recover the sight of the blind. I will set free those who are oppressed. I will seek the redistribution of the wealth of the country.”⁵⁹

The year of Jubilee’s great strength was that it allowed a fresh start to all, even those who had made poor decisions and had placed themselves into situations they could not get out of. Jesus’ words regarding this year of Jubilee was a pronouncement of the grace of God! Jubilee for Israel meant those undeserving of debt relief were to be forgiven, and all things restored to them.⁶⁰ Christ’s pronouncement of the year of Jubilee was the greatest ever, for it was a spiritual pronouncement that would happen not every fiftieth year, but every day through Christ. The sacrifice of Jesus would mean grace would now flow to all people. Those who were spiritually bankrupt would receive back all that they had lost and would receive a new opportunity.

The cancelling of debts by Jesus would be a spiritual one. Man’s sin debt owed to God would now be forgiven by Christ’s own sacrifice; thereby providing for Israel and all of those to be “grafted into this vine,” a Jubilee from sin’s consequences. Edward Sri notes, “While Jesus’ redemptive mission in Luke, as introduced in this foundational scene in the Nazareth synagogue, is cast in the categories of Jubilee release, the liberation primarily envisioned in Luke-Acts is release from the most significant debt strapping the human family: the debt of sin.”⁶¹

Jesus combined Isaiah 61:1-2 and 58:6 in this Sabbath reading of scripture in his synagogue to announce Jubilee. Both scriptures were recognized by all Jewry as jubilee passages. Jesus is doing something more here than simply proclaiming that he is going to preach good news to the poor, free captives, and heal the blind. He is declaring that his arrival is signaling the coming of jubilee upon Israel.⁶²

⁵⁹ Robert Linthicum, *City of God City of Satan: A Biblical Theology of the Urban Church* (Grand Rapids, MI: Zondervan, 1991), 99.

⁶⁰ Adam Clarke, *Adam Clarke’s Commentary of the Bible: Abridged by Ralph Earle* (Kansas City, MO: Beacon Hill Press, 1967), 862.

⁶¹ Sri, Edward. 2011. “Release from the Debt of Sin: Jesus’ Jubilee Mission in the Gospel of Luke.” *Nova Et Vetera (English Edition)* 9, no. 1: 183-194. *Academic Search Complete*, EBSCOhost (accessed December 9, 2013).

⁶² Robert Linthicum, *Building a People of Power*, 36.

The church, through its proclamation of the kingdom (Reign) of Christ presents an expression of the Old Testament principle of Shalom (justice, peace, economic equality, wholeness) for all persons. A wonderful opportunity for ministry to our communities is found in this expression and inclusion of all persons, regardless of need, in the fellowship and ministry of our church. Inclusion in the body of Christ is based on the “other-worldly” status of persons and the bindings of this world’s systems of oppression (nationality, race, family poverty) are not a dictator of status in Christ’s kingdom.

VIII. Holistic Ministry: Employing Christ’s Model

The missional statement of Christ in Luke chapter four encapsulates the heart of the Heavenly Father toward his creation and his model of compassionate ministry for the church. “For his synagogue homily after his baptism, Jesus interprets his baptismal experience in terms of an oracle from the prophet Isaiah, declaring, ‘Today this scripture is fulfilled in your hearing’”⁶³ (Luke 4:21), which still continually brings hope to this world. Jesus is not just another great prophet. He did not enter the world to simply give man wisdom or words to live by. He came to be, and is now, the only way to God; and he is the savior of the poor, the prisoners, the blind, the oppressed and all of persons. In order to fulfill the callings and purposes of Christ, the Church of God of Prophecy must use his ministry as a model for our own practices and strategies of ministry. “The church has a difficult task. On the one hand, to discuss redemption and release we must mention sin. On the other hand, the offer of the gospel is ultimately positive, so that the goal is not a message of doom but of hope.”⁶⁴ This challenge has proven difficult for the CGP since

⁶³ Roger Stronstand, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson Publishers, 1984), 76.

⁶⁴ Darrell L. Bock, *The NIV Application Commentary: Luke* (Grand Rapids, MI: Zondervan Publishers, 1996), 143.

our emphasis on personal holiness and piety has been so strong. Yet, there is hope for our reformation toward Christ's prevailing mission, if we employ his model.

It is possible for the body of Christ to respond to the inbreaking of transformation with an outbreking of compassion for the needs of the broken. We must see that, "Prayer, one might even say fervent prayer, is always an appropriate response to infirmity."⁶⁵ However, out of our life of prayer there must be a growing desire to be used as agents of hope and healing and participants in the mission of God.⁶⁶ "This is possible only because the risen Christ continues to work in and through His church. The church is the extension of the *Missio Dei*, therefore, missions flows out of God's mission."⁶⁷

The holistic model of ministry for the church found in Luke 4:18-20 is a model that reveals the work and personhood of Jesus Christ. As Christ was God incarnate to this world, the church is now called to be the expression of Christ to our world, functioning as his ministers of reconciliation (2 Corinthians 5:18), and bringing all to Jesus who can deliver, heal and redeem the poor, blind, captive and oppressed. "Christ has called you to adopt and apply holistic ministry, a prophetic act of word and deed, a Christ-centered approach to life in which you live, serve, and lead in a godly way (Romans 15:17-19; 1 Peter 2:4-5)."⁶⁸ Our theology must become more than something we say, it must be lived out in the actions and ministries of the church. The act of bringing the Reign of God to the community into which Christ has placed the church must be a "Missional task expressed not as one of preaching social concern, but as one of acting as Christian social

⁶⁵ John Christopher Thomas, *The Devil, Disease, and Deliverance* (New York, NY: Sheffield Academic Press, 1998), 312.

⁶⁶ Brian T. Sutton, *Conversation with God: The Power of Prevailing Prayer* (Racine, WI: Broadstreet Publishing, 2018), 51-57.

⁶⁷ Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI: Kregel Publications, 2010), 1243. Kindle.

⁶⁸ Raymond Rivera, *Liberty to the Captives*, Kindle Electronic Edition: Location 432.

witness, thus making the truth visible.”⁶⁹ Our holistic ministry is thus a Christian ministry engaged in participation with God to meet the spiritual, physiological, emotional, and social needs of all persons.

⁶⁹ Hollenweger, *Pentecostalism*, 207.

CHAPTER 4

PROJECT DESIGN

Introduction

In order to determine what Church of God of Prophecy pastors understand about holistic ministry, and how their congregations participate in holistic ministry, I conducted a survey of CGP pastors. For my research, I utilized a questionnaire to survey CGP pastors regarding their understanding and emphasis of holistic ministry within the work of their congregations. On October 31, 2018, through social media, I invited CGP pastors to contact me if they were willing to participate in a holistic ministry research survey. As a result of this invitation, I received responses from 55 CGP ministers who serve in pastoral ministry and were willing to complete the survey. I have a personal relationship either by friendship or acquaintance with each pastor who responded. Therefore, I am confident each participant is active in pastoral ministry within the CGP. Additionally, I received several responses to my invitation from persons who did not serve as pastors, therefore, those individuals were not given an opportunity to participate in the survey.

I emailed an online link to the questionnaire, which could be completed anonymously, to each pastor who responded to my invitation. By allowing the pastors to complete the survey anonymously I was able to gain more accurate answers without having my personal relationship with the participants, or their desire to protect my perception of their ministries, as a factor. Out of the 55 CGP pastors who agreed to participate, 33 pastors completed the survey in full, between November 3, 2018 and November 14, 2018.

For my questionnaire I utilized the Likert scale. I submitted statements to the participants utilizing the following answers: strongly agree, agree, somewhat agree,

neutral, somewhat disagree, disagree, strongly disagree. By utilizing this scale, I determined a varying range of outcomes with regard to the statement presented.

I presented questions to the participants from the following three categories: personal, congregational, and denominational. Additionally, since the questionnaire centered on holistic ministry, I defined holistic ministry for the participants as the following: “Christian ministry engaged in participation with God to meet the spiritual (eternal), physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s).” I submitted the questions with a preceding phrase: “Utilizing the definition of holistic ministry found above, please respond to the following statements by selecting the response which most closely matches your opinion: strongly agree, agree, somewhat agree, neutral, somewhat disagree, disagree, strongly disagree.” Each statement from the questionnaire is numbered with the corresponding category (personal, congregational, and denominational). The statements were presented as follows:

Statements From Questionnaire Regarding Personal Experience(s)

- 1.1. I personally understand the Biblical concept of holistic ministry.
- 1.2. The Bible commands the believer and/or church to participate in holistic ministry.
- 1.3. The preaching of the Gospel must include a holistic ministry component to be considered the Gospel.
- 1.4. I personally participate when/if my congregation ministers to the holistic needs of my community.
- 1.5. I have preached on my local church’s responsibility to meet the spiritual needs of my community in the past three months.

- 1.6. I have preached on my local church's responsibility to meet the physiological needs of my community in the past three months.
- 1.7. I have preached on my local church's responsibility to meet the emotional needs of my community in the past three months.
- 1.8. My local church mission/vision/values statement(s) include(s) a holistic ministry component.

Statements From Questionnaire Regarding Congregational Experience(s)

- 2.1. My congregation understands the importance of holistic ministry.
- 2.2. My congregation values doing holistic ministry to help our community.
- 2.3. The primary mission of the church is the salvation of souls and holistic ministry can become a distraction.
- 2.4. The church should not be involved in ministry which has no preaching or teaching component.
- 2.5. My congregation makes an impact in my community beyond the walls of our church building.
- 2.6. Holistic ministry has nothing to do with personal or corporate holiness.
- 2.7. My congregation participates in or leads an outreach ministry that provides for the physiological needs of the community.
- 2.8. My congregation participates in or leads an outreach ministry that provides for the emotional needs of the community.
- 2.9. My congregation has partnered with a para-church agency in my community to provide for the physiological and/or emotional needs of my community in the past 12 months.

- 2.10. My congregation contributes more financial resources to local holistic ministry than we do to foreign missions.
- 2.11. At least 60% of my congregation resides (lives) in the same community where my church building is located.
- 2.12. My church budget cannot afford to participate in holistic ministry any more than it presently does.
- 2.13. Someone has accepted Christ, and been baptized in water, in the previous month as a result of the ministry of my local church.
- 2.14. Someone has accepted Christ, and been baptized in water, in the previous 3 months, as a result of the ministry of my local church.
- 2.15. Someone has accepted Christ, and been baptized in water, in the previous 6 months, as a result of the ministry of my local church.
- 2.16. A strong percentage of my local church serves in a church ministry they are passionate about in my local church.
- 2.17. Our church provides opportunities for attendees to volunteer to serve in ministry that matches their giftings.
- 2.18. There are holistic needs in my community my congregation has not considered.

Statements From Questionnaire Regarding Denominational Experience(s)

- 3.1. CGP ministers/churches are focused on holistic ministry.
- 3.2. The CGP (as an international denomination) understands the importance of holistic ministry.
- 3.3. The CGP (as an international denomination) values holistic ministry.
- 3.4. The CGP (as an international denomination) promotes holistic ministry.

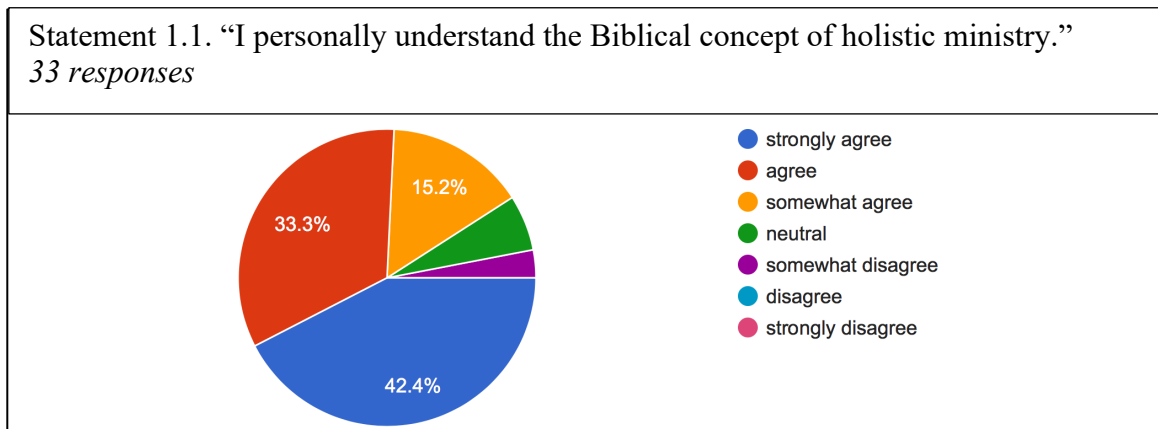
- 3.5. My presiding Bishop (state/regional/national overseer) has promoted opportunities for holistic ministry for me and/or my local church through writing, preaching, or ministry strategy in the past 12 months.

I. Results of Survey Questionnaire Regarding Personal Experiences

The questionnaire's first eight statements dealt with the personal experiences and beliefs of the participants. This first section of statements were designed to explore and discover if the pastor's personal beliefs and understanding of holistic ministry were transmitted to their congregation's beliefs and actions.

Statement 1.1. "I personally understand the Biblical concept of holistic ministry." 14 out of 33 participants (42.4%) strongly agreed, 11 out of 33 participants (33.3%) agreed, 5 out of 33 participants (15.2%) somewhat agreed, 2 out of 33 participants (6.1%) were neutral, and 1 out of 33 participants (3%) somewhat disagreed.

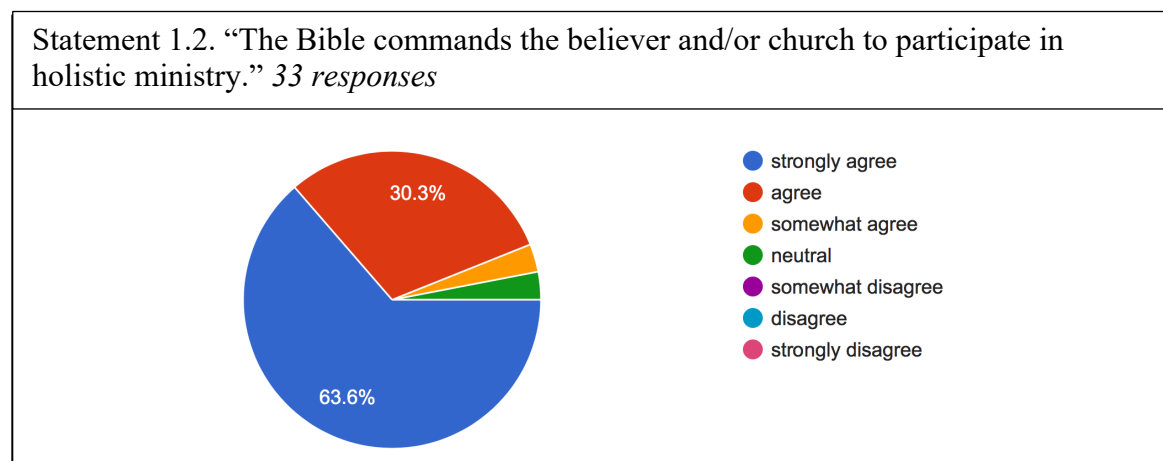
The responses to the preceding statement showed the great majority of participants have an understanding of the Biblical concept of holistic ministry, as understood in the definition presented.



Statement 1.2. "The Bible commands the believer and/or church to participate in holistic ministry." 21 out of 33 participants (63.6%) strongly agreed, 10

out of 33 participants (30.3%) agreed, 1 out of 33 participants (3%) somewhat agreed, and 1 out of 33 participants (3%) were neutral.

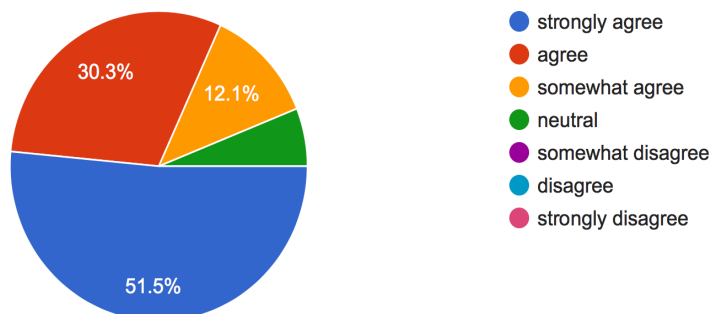
This overwhelming response of participants toward the Biblical command for holistic ministry reflects an understanding of the Bible as a guide for life and serving. Pastors who personally feel this strongly about the Biblical command to holistic ministry should be open to explore new models of holistic ministry for themselves and their local congregations.



Statement 1.3. “The preaching of the Gospel must include a holistic ministry component to be considered the Gospel.” 17 out of 33 participants (51.5%) strongly agreed, 10 out of 33 participants (30.3%) agreed, 4 out of 33 participants (12.1%) somewhat agreed, and 2 out of 33 participants (6.1%) were neutral.

In this statement, participants’ responses indicate that none of the pastors disagree with the concept of the Gospel including a holistic ministry component. This understanding of the Gospel requires action beyond the concept of salvation as otherworldly only. Participants who have this understanding should be open to holistic ministry models.

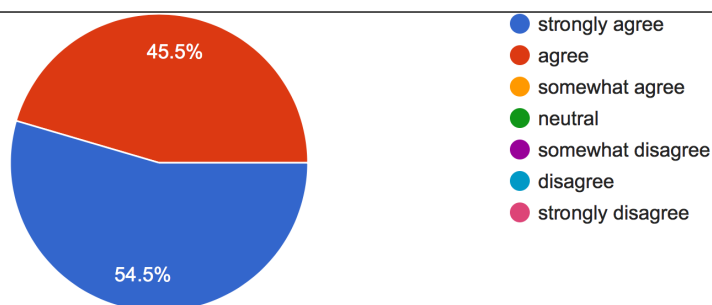
Statement 1.3. “The preaching of the Gospel must include a holistic ministry component to be considered the Gospel.” 33 responses



Statement 1.4. “I personally participate when/if my congregation ministers to the holistic needs of my community.” 18 out of 33 participants (54.5%) strongly agreed and 15 of the 33 participants (45.5) agreed.

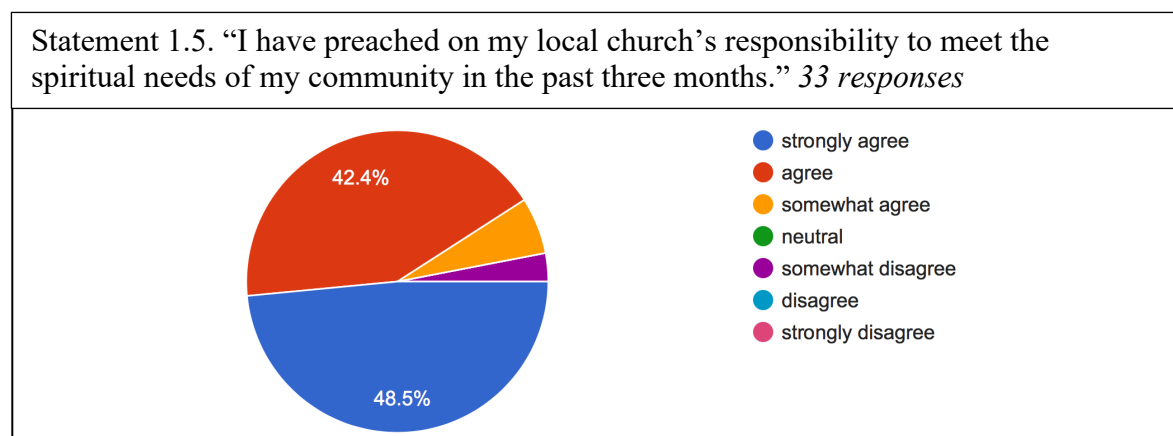
This statement was designed to explore the participants’ personal actions regarding holistic ministry in their congregations. If the participants scored high in their agreement with holistic ministry as a Biblical command, this question would explore their application of this understanding. All of the of pastors participating in the survey do participate in the holistic ministries of their local congregations, which speaks highly of their commitment to the Gospel as holistic.

Statement 1.4. “I personally participate when/if my congregation ministers to the holistic needs of my community.” 33 responses



Statement 1.5. “I have preached on my local church’s responsibility to meet the spiritual needs of my community in the past three months.” 16 of the 33 participants (48.5%) strongly agreed, 14 of the 33 participants (42.4) agreed, 2 of the 33 participants (6.1%) somewhat agreed, and only 1 out of 33 (3%) participants disagreed.

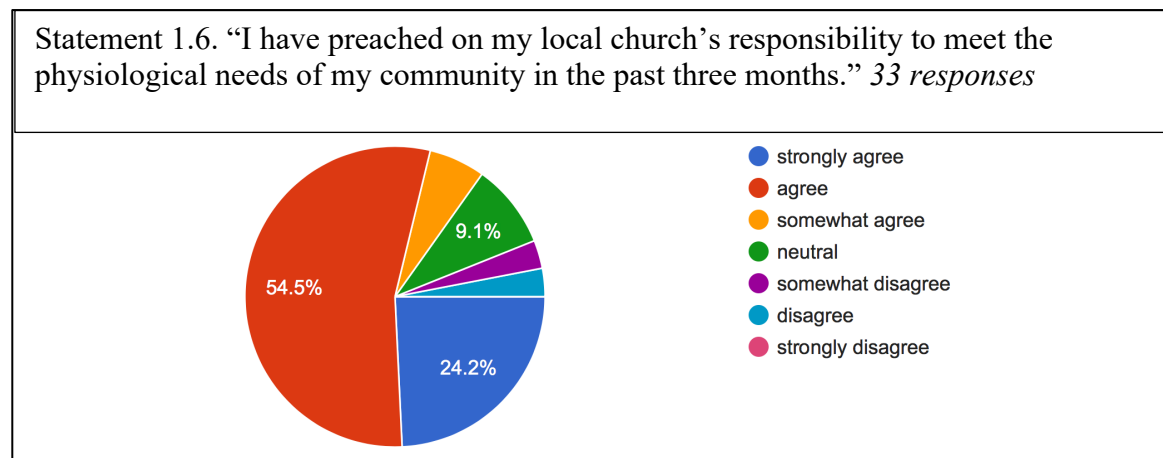
The results of this statement are extremely encouraging. We see only 1 participant did not at least somewhat agree that they have preached on the church’s responsibility to meet the spiritual needs of their community.



Statement 1.6. “I have preached on my local church’s responsibility to meet the physiological needs of my community in the past three months.” 18 of 33 participants (54.4%) agreed, 8 of 33 participants (24.2%) strongly agreed, 3 of 33 participants (9.1%) were neutral, 2 of 33 participants (6.1%) somewhat agreed, 1 of 33 participants (3%) somewhat disagreed, and 1 of 33 participants (3%) disagreed.

The results of the participants answers to the preceding statement reveal how the physiological needs of the community are not seen as important, in the pulpit ministries of pastors, as the perceived spiritual needs of the community/congregation are. Holistic models of ministry must contain a physiological component to be the full Gospel. While the pastors’ responses were still very high regarding preaching referencing the

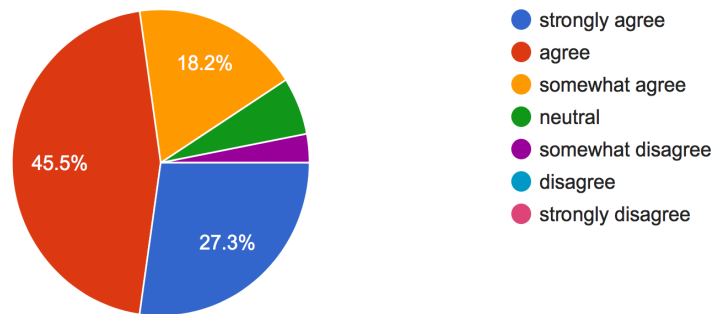
physiological needs of the community, the results show a descending view toward meeting the physiological needs of humanity, as opposed to spiritual needs.



Statement 1.7. “I have preached on my local church’s responsibility to meet the emotional needs of my community in the past three months.” 15 of 33 participants (45.5%) agreed, 9 of 33 participants (27.3%) strongly agreed, 6 of 33 participants (18.2%) somewhat agreed, 2 of 33 participants (6.1%) were neutral, and only 1 of 33 participants (3%) disagreed.

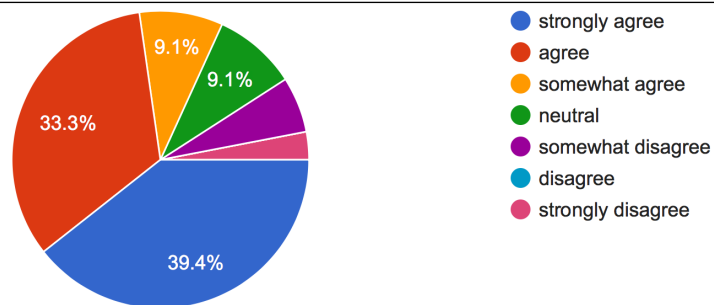
The results of the participants responses to the above statement reveals the difficulty in knowing how to minister to members of the congregation and community who have emotional needs. While the overwhelming percentage of responses indicated some level of preaching to the emotional needs of the community (only 3% had not preached on this responsibility in the past 3 months), the diminishing percentages of strongly agreed responses indicate the difficulty in quantifying what preaching on the responsibility to meet the emotional needs of the community might look like.

Statement 1.7. “I have preached on my local church’s responsibility to meet the emotional needs of my community in the past three months.” 33 responses



Statement 1.8. “My local church mission/vision/values statement(s) include(s) a holistic ministry component.” 13 of 33 participants (39.4%) strongly agree, 11 of 33 participants (33.3%) agree, 3 of 33 participants (9.1%) somewhat agree, 3 of 33 participants were neutral, 2 of 33 participants (6.1%) disagree, and 1 of 33 participants (3%) strongly disagree.

Statement 1.8. “My local church mission/vision/values statement(s) include(s) a holistic ministry component.” 33 responses

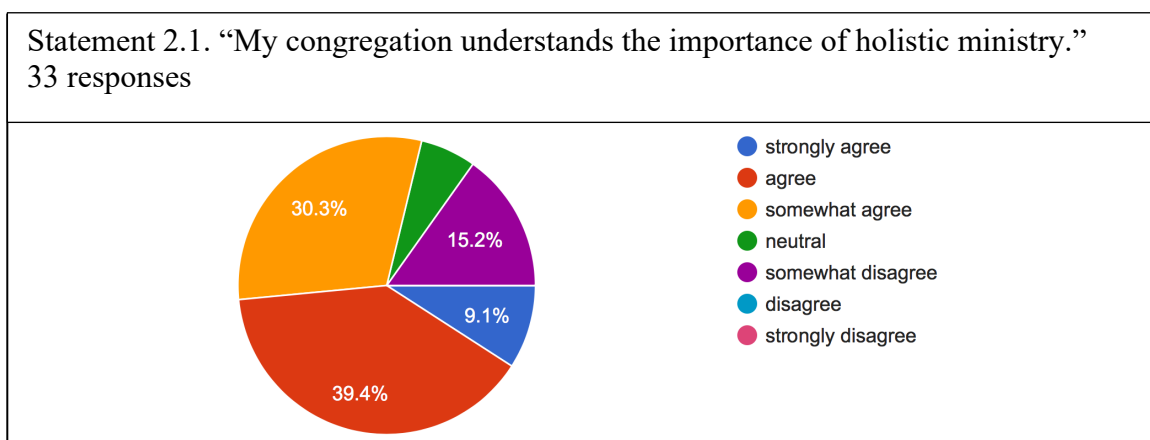


II. Results of Survey Questionnaire Regarding Congregational Experience(s)

The next section of statements in the questionnaire are designed to discover how the pastor’s understanding and practice of holistic ministry is similar to the congregation they lead. Statements were formulated to reflect the pastor’s understanding and practice of holistic ministry within the congregation. Please notice the slight variations in the results of the questionnaire with regard to the pastor’s personal understanding.

Statement 2.1. “My congregation understands the importance of holistic ministry.” 13 of 33 participants (39.4%) agreed, 10 of 33 participants (30.3%) somewhat agreed, 5 of 33 participants (15.2%) somewhat disagreed, 3 of 33 participants (9.1%) strongly disagreed, and 2 of 33 participants (6.1%) were neutral.

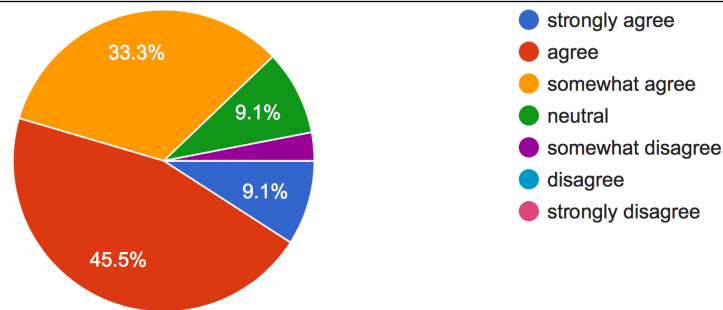
In this first statement of section 2 we see over 30% participating pastors do not at least somewhat agree that their congregations understand the importance of holistic ministry. There is a dichotomy between what the pastors believe and what they believe their congregations value in relation to holistic ministry.



Statement 2.2. “My congregation values doing holistic ministry to help our community.” 15 of 33 participants (45.5%) agree, 11 of 33 participants (33%) somewhat agree, 3 of 33 participants (9.1%) were neutral, 3 of 33 participants (9.1%) strongly agree, and only 1 of 33 participants (3%) somewhat disagree.

This statement revealed the participants’ perception of their congregations’ desire to participate in holistic for their community. Additionally, their answers reflect a strong similarity to the congregations’ understanding of the importance and the actual value of doing holistic ministry.

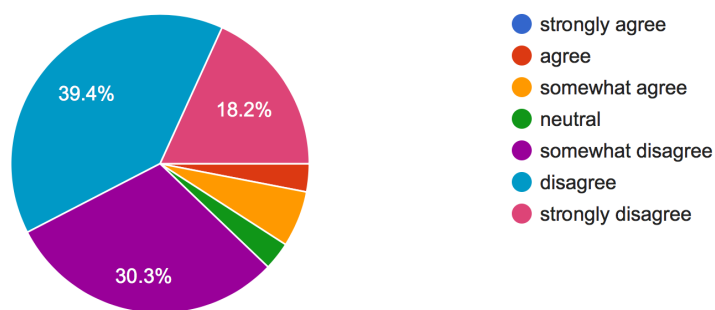
Statement 2.2. “My congregation values doing holistic ministry to help our community.” 33 responses



Statement 2.3. “The primary mission of the church is the salvation of souls and holistic ministry can be a distraction.” 13 of 33 participants (39.4%) disagree, 10 of 33 participants (30.3%) somewhat disagree, 6 of 33 participants (18.2%) strongly disagree, 2 of 33 participants (6.1%) somewhat agree, 1 of 33 participants (3%) is neutral, and 1 of 33 participants (3%) agrees.

The strong percentage of CGP pastors who do not see holistic ministry as a distraction from the salvation of souls is a reflection of the pastors’ understanding of the fullness of the Gospel message.

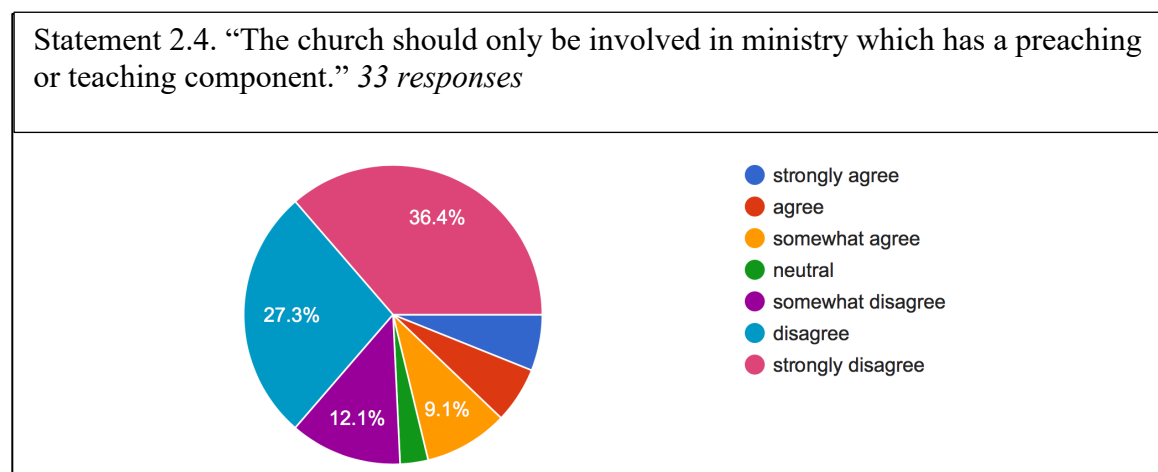
Statement 2.3. “The primary mission of the church is the salvation of souls and holistic ministry can be a distraction.” 33 responses



Statement 2.4. “The church should only be involved in ministry which has a preaching or teaching component.” 12 of 33 participants (39.4%) strongly disagree, 9 of 33 participants (27.3%) disagree, 4 of 33 participants (12.1%) somewhat disagree, 3 of

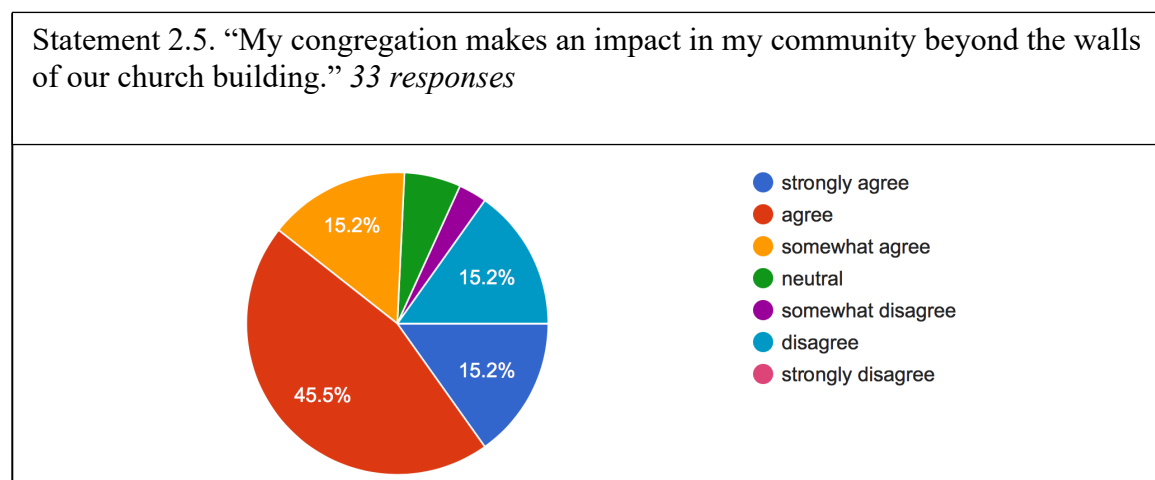
33 participants (9.1%) somewhat agree, 2 of 33 participants (6.1%) strongly agree, 2 of 33 participants (6.1%) agree, and 1 of 33 participants (3%) is neutral.

If we consider the high percentage of CGP pastors who understand holistic ministry as necessary and commanded in scripture (from their previous answers to statements in the questionnaire), we understand the participants' commitment to holistic ministry. Since this statement is given as a reflection of the participants' perception of their congregations, I am reminded of multiple times members of my congregations have questioned some of our physiological ministries shared that did not always have a preaching or teaching component. Perhaps the participants have encountered some of the same situations I did and perhaps some of the participants see their congregation's struggles with this aspect of holistic ministry.



Statement 2.5. "My congregation makes an impact in my community beyond the walls of our church building." 15 of 33 participants (45.5%) agree, 5 of 33 participants (15.2%) strongly agree, 5 of 33 participants (15.2%) somewhat agree, 5 of 33 participants (15.2%) disagree, 2 of 33 participants (6.1%) were neutral, and 1 of 33 participants (3%) somewhat disagree.

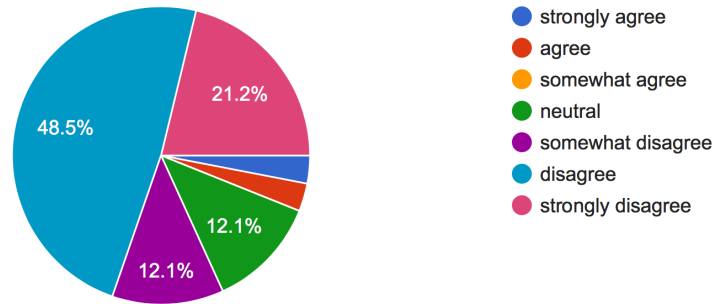
This statement was designed to reveal the participants' thoughts regarding the impact of their local congregation in their community. The participants' strong scores (over 75% at least somewhat agree) reflects a commitment to holistic ministry activity in communities where CGP congregations are located.



Statement 2.6. "Holistic ministry has nothing to do with personal or corporate holiness." 16 of 33 participants (48.5%) disagree, 7 of 33 participants (21.2%) strongly disagree, 4 of 33 participants (12.1%) somewhat disagree, 4 of 33 participants (12.1%) were neutral, 1 of 33 participants (3%) strongly agree, and 1 of 33 participants (3%) agree.

This statement, and the pastors' and congregations' understanding of personal and corporate holiness, is critical to holistic ministry ethos. The CGP's previous emphasis on personal and corporate holiness as separation from sin and sinful acts, and not inclusive of brokenness for the needs humanity, often led our movement away from understanding the need for holistic ministry. Though the larger percentage of participants understood holiness as relating to holistic ministry, it is noteworthy that over 18% of participants did not at least somewhat agree with this statement.

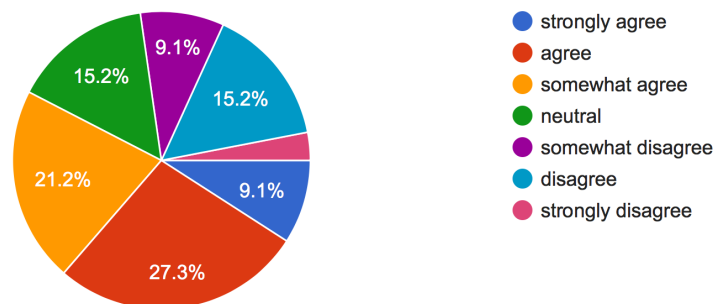
Statement 2.6. “Holistic ministry has nothing to do with personal or corporate holiness.” 33 responses



Statement 2.7. “My congregation participates in or leads an outreach ministry that provides for the physiological needs of the community.” 9 of 33 participants (27.3%) agree, 7 of 33 participants (21.2%) somewhat agree, 5 of 33 participants (15.2%) were neutral, 5 of 33 participants (15.2%) disagree, 3 of 33 participants (9.1%) strongly agree, 3 of 33 participants (9.1%) somewhat disagree, and 1 of 33 participants (3%) strongly disagree.

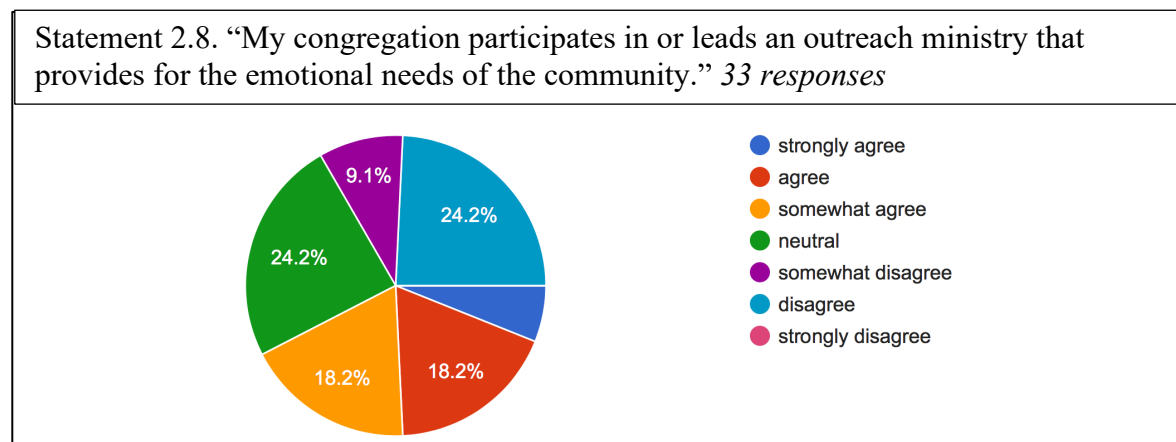
This statement deals with how CGP participants’ congregations practice holistic ministry, specifically in the area of meeting physiological needs. While the majority of pastors and congregations value holistic ministry highly (as seen in the results of answers to previous statements in the questionnaire), less than 6 in 10 congregations practice an actual ministry to meet the physiological needs of their community.

Statement 2.7. “My congregation participates in or leads an outreach ministry that provides for the physiological needs of the community.” 33 responses



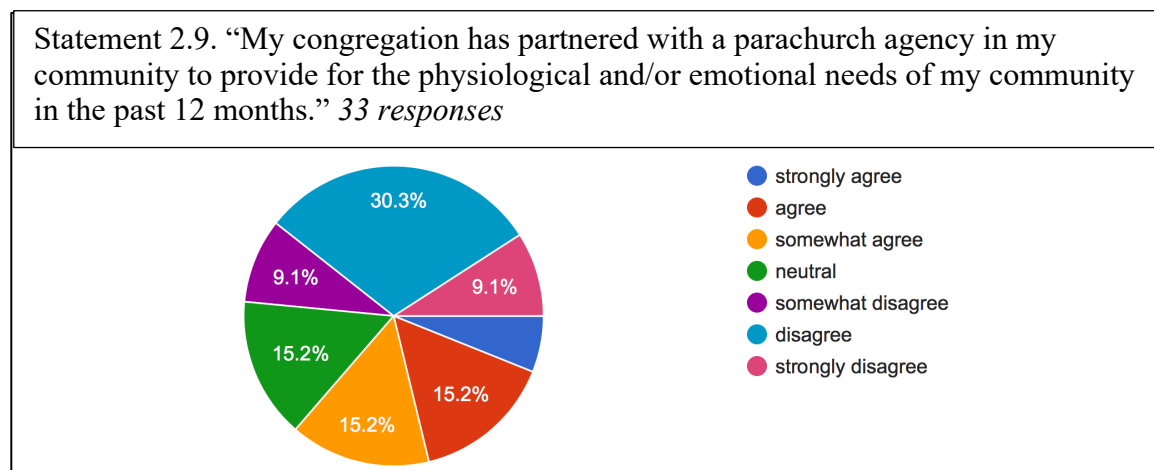
Statement 2.8. “My congregation participates in or leads an outreach ministry that provides for the emotional needs of the community.” 8 of 33 participants (24.2%) disagree, 8 of 33 participants (24.2%) were neutral, 6 of 33 participants (18.2%) agree, 6 of 33 participants (18.2%) somewhat agree, 3 of 33 participants (9.1%) somewhat disagree, and 2 of 33 participants (6.1%) strongly agree.

The results of the participants answers may reveal two truths: 1) It may be more difficult to measure ministry to emotional needs than other needs, and 2) Congregations struggle in the area of ministering to the emotional needs of their communities. This is perhaps the case in part because of the lack of persons qualified to minister to emotional needs. Only 42.5% of participants at least somewhat agree that their congregations participated in ministry that met the emotional needs of their communities.



Statement 2.9. “My congregation has partnered with a parachurch agency in my community to provide for the physiological and/or emotional needs of my community in the past 12 months.” 10 of 33 participants (30.3%) disagree, 5 of 33 participants (15.2%) agree, 5 of 33 participants (15.2%) somewhat agree, 5 of 33 participants (15.2%) were neutral, 3 of 33 participants (9.1%) somewhat disagree, 3 of 33 participants (9.1%) strongly disagree, and 2 of 33 participants (6.1%) strongly agree.

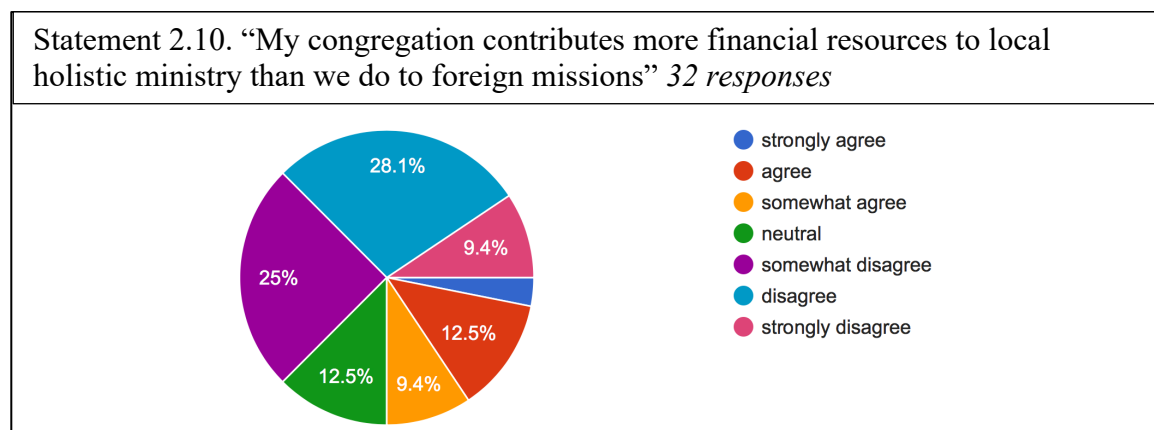
The participants' responses reveal a tremendous opportunity for growth in the area of partnership with para-church organizations to facilitate holistic ministry in their communities. Only 36.5 % of participants at least somewhat agree with this statement.



Statement 2.10. "My congregation contributes more financial resources to local holistic ministry than we do to foreign missions" (note only 32 responses to this statement). 9 of 32 participants (28.1%) disagree, 8 of 32 participants (25%) somewhat disagree, 4 of 32 participants (12.5%) were neutral, 4 of 32 participants (12.5%) agree, 3 of 32 participants (9.4%) strongly disagree, 3 of 32 participants (9.4%) somewhat agree, and 1 of 32 participants (3.1%) strongly agree.

Only 25% of participants at least somewhat agreed with this statement, revealing that the large majority of the participants' congregations are committing more ministry resources to foreign missions than ministry in their communities. The CGP has long been a foreign missions church, with foreign mission emphasis months (March and October each year) promoted by the international church. North American congregations are celebrated for their mission giving at the CGP's biannual assembly. Often, small congregations of less than 50 persons will send thousands of dollars annually to our

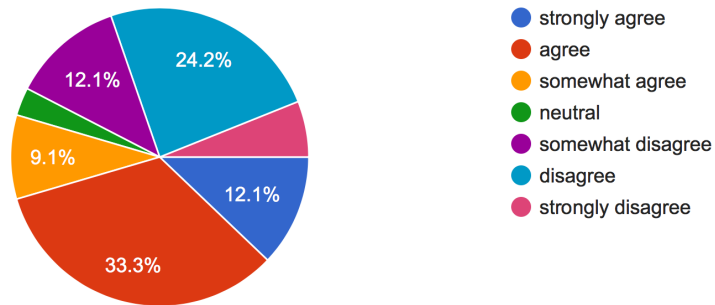
International Offices for foreign missions contributions. Holistic ministry contributions of local congregations are not celebrated by the denomination.



Statement 2.11. “At least 60% of my congregation resides (lives) in the same community where my church building is located.” 11 of 32 participants (33%) agree, 8 of 33 participants (24.2%) disagree, 4 of 33 participants (12.1%) strongly agree, 4 of 33 participants (12.1%) somewhat disagree, 3 of 33 participants (9.1%) somewhat agree, 2 of 33 participants (6.1%) strongly disagree, and 1 of 33 participants (3%) were neutral.

The purpose of this statement was to reveal the commitment of the participants’ congregations to their communities by exploring how many in the congregation reside in the community they are serving. 54.2% of participants at least somewhat agreed with this statement. If congregations are made up of persons who are “drive in” congregants, they may only view the church as a building where they go to attend worship. When parishioners reside in the community where their church is located, they feel more responsible for the well-being of their communities.

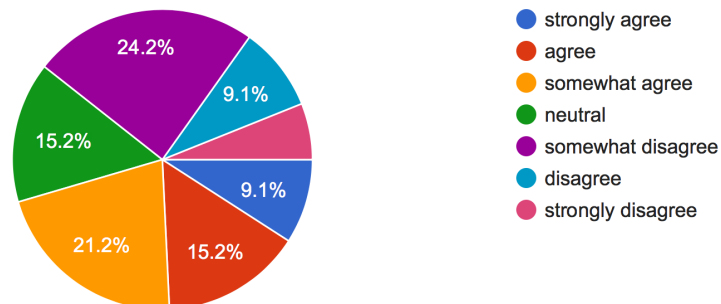
Statement 2.11. “At least 60% of my congregation resides (lives) in the same community where my church building is located.” 33 responses



Statement 2.12. “My church budget cannot afford to participate in holistic ministry any more than it presently does.” 8 of 33 participants (24.2%) somewhat disagree, 7 of 33 participants (21.2%) somewhat agree, 5 of 33 participants (15.2%) agree, 5 of 33 participants (15.2%) were neutral, 3 of 33 participants (9.1%) strongly agree, 3 of 33 participants (9.1%) disagree, and 2 of 33 participants (6.1%) strongly disagree.

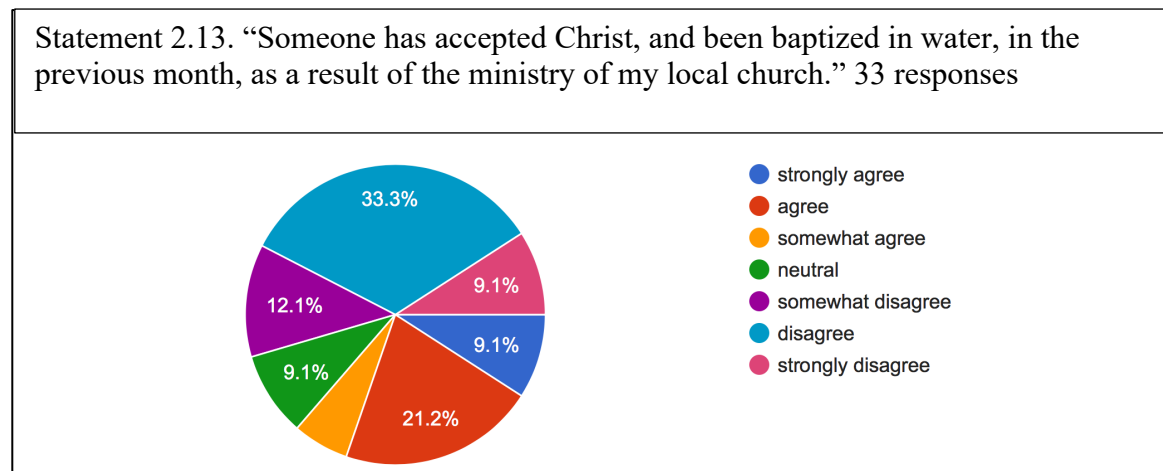
This statement, which deals again with congregation finances, is designed to discover the participants personal opinion regarding their congregations’ spending on holistic ministry. 39.4% of participants at least somewhat disagreed with this statement, meaning they felt the church budget could spend more than they presently do on holistic ministry expenditures.

Statement 2.12. “My church budget cannot afford to participate in holistic ministry any more than it presently does.” 33 responses



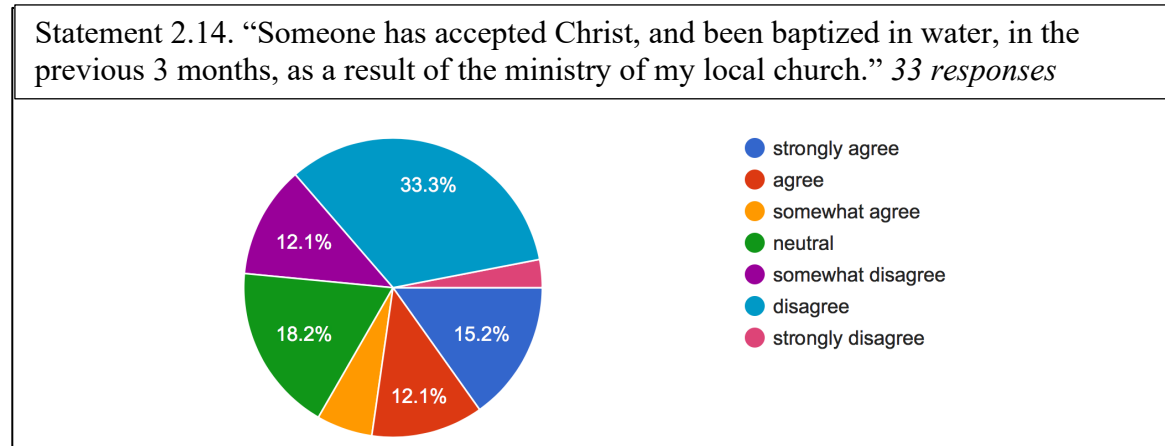
Statement 2.13. “Someone has accepted Christ, and been baptized in water, in the previous month, as a result of the ministry of my local church.” 11 of 33 participants (33.3%) disagree, 7 of 33 participants (21.2%) agree, 4 of 33 participants (12.1%) somewhat disagree, 3 of 33 participants (9.1%) strongly agree, 3 of 33 participants (9.1%) were neutral, 3 of 33 participants (9.1%) strongly disagree, and 2 of 33 participants (6.1%) somewhat agree.

This statement was designed to explore the effectiveness of congregations in seeing conversion experiences in their communities, as related to congregations’ holistic ministry focus. 36.4% of participants at least somewhat agreed with this statement.



Statement 2.14. “Someone has accepted Christ, and been baptized in water, in the previous 3 months, as a result of the ministry of my local church.” 11 of 33 participants (33.3%) disagree, 7 of 33 participants (21.2%) agree, 4 of 33 participants (12.1%) somewhat disagree, 3 of 33 participants (9.1%) strongly agree, 3 of 33 participants (9.1%) were neutral, 3 of 33 participants (9.1%) strongly disagree, and 2 of 33 participants (6.1%) somewhat agree.

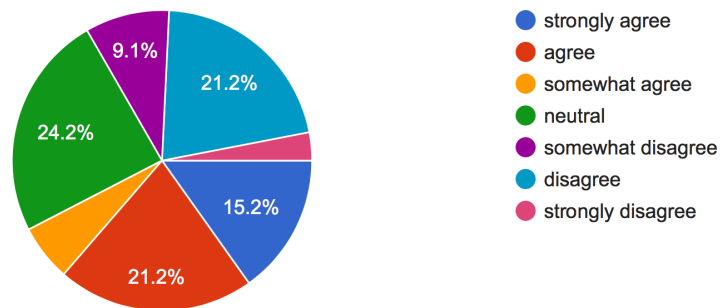
This statement was designed to explore the effectiveness of congregations in seeing conversion experiences in their communities, as related to congregations' holistic ministry focus. 36.4% of participants at least somewhat agreed with this statement.



Statement 2. 15. "Someone has accepted Christ, and been baptized in water, in the previous 6 months, as a result of the ministry of my local church." 8 of 33 participants (24.2%) were neutral, 7 of 33 participants (21.2%) agree, 7 of 33 participants (21.2%) disagree, 5 of 33 participants (15.2%) strongly agree, 3 of 33 participants (9.1%) somewhat disagree, 2 of 33 participants (6.1%) somewhat agree, and 1 of 33 participants (3%) strongly disagree.

This statement was designed to explore the effectiveness of congregations in seeing conversion experiences in their communities, as related to congregations' holistic ministry focus, but during a longer period than the previous question.

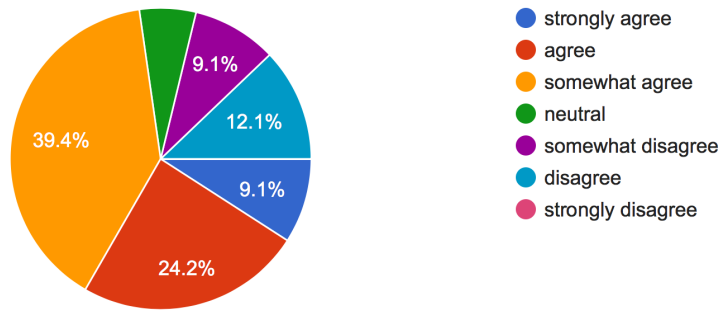
Statement 2.15. “Someone has accepted Christ, and been baptized in water, in the previous 6 months, as a result of the ministry of my local church.” 33 responses



Statement 2.16. “A strong percentage of my local church serves in a church ministry they are passionate about in my local church.” 13 of 33 participants (39.4%) somewhat agree, 8 of 33 participants (24.2%) agree, 4 of 33 participants (12.1%) disagree, 3 of 33 participants (9.1%) somewhat disagree, 3 of 33 participants (9.1%) strongly agree, and 2 of 33 participants (6.1%) were neutral.

This statement was presented in order to discover the participants’ congregations’ opportunity to serve in ministries that parishioners are passionate about. If ministries are in operation in a congregation that fall outside of the traditional stage (pulpit) ministries such as: preaching, singing, and speaking, more parishioners have the opportunity to serve their church and community. Congregations that do not participate in holistic ministry limit opportunities for a large part of their parishioners to serve, since only a limited number of people have callings traditionally done from the stage (pulpit).

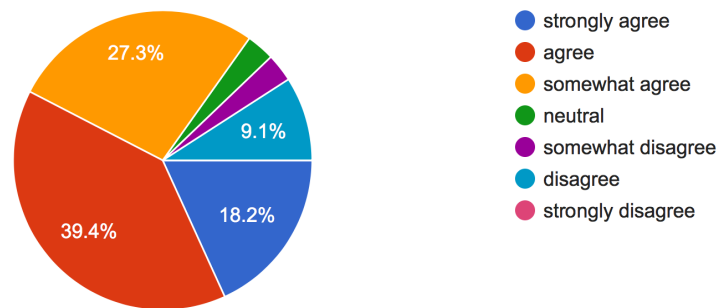
Statement 2.16. “A strong percentage of my local church serves in a church ministry they are passionate about in my local church.” 33 responses



Statement 2.17. “Our church provides opportunities for attendees to volunteer to serve in ministry that matches their giftings.” 13 of 33 participants (39.4%) agree, 9 of 33 participants (27.3%) somewhat agree, 6 of 33 participants (18.2%) strongly agree, 3 of 33 (9.1%) disagree, 1 of 33 participants (3%) somewhat disagree, and 1 of 33 participants (3%) were neutral.

This question served to discover the difference between how many opportunities volunteers have to serve, as opposed to the previous statement which dealt with how many are actually serving. 84.9% of participants felt their congregations provided opportunities (at least somewhat so) for their parishioners to serve in their giftings. By contrast from the previous statement, only 33.1% of participants felt their parishioners, at least somewhat, were actually serving in a ministry they were passionate about. This difference represents a breakdown in understanding of ministry service opportunities.

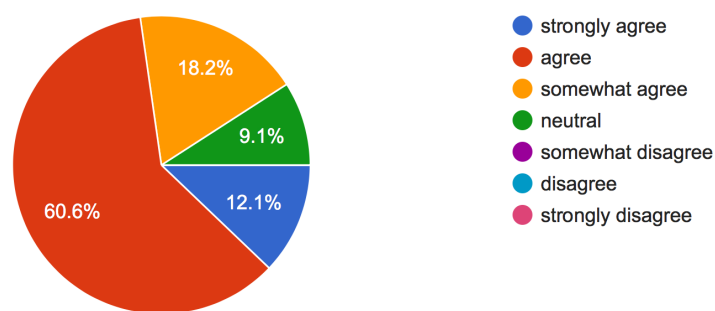
Statement 2.17. “Our church provides opportunities for attendees to volunteer to serve in ministry that matches their giftings.” 33 responses



Statement 2.18. “There are holistic needs in my community my congregation has not considered.” 20 of 33 participants (60.6%) agree, 6 of 33 participants (18.2%) somewhat agree, 4 of 33 participants (12.1%) strongly agree, and 3 of 33 participants (9.1%) were neutral.

Results of participants’ reply to this statement reveal an opportunity to introduce holistic ministry models that might assist congregations in discovering holistic needs in their communities.

Statement 2.18. “There are holistic needs in my community my congregation has not considered.” 33 responses



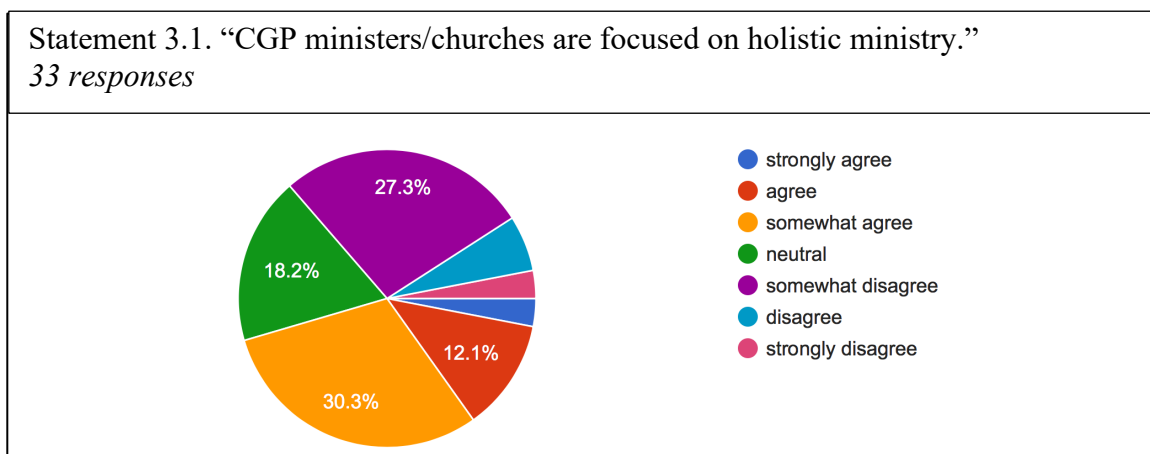
III. Results of Survey Questionnaire Regarding Denominational Experience(s)

The final section of statements from the questionnaire are designed to discover how the participants’ understanding and practice of holistic ministry is similar to the Church of God of Prophecy International and State/Regional/National offices. Please

notice the slight variations in the results of the questionnaire with regard to the pastor's personal and congregational understanding.

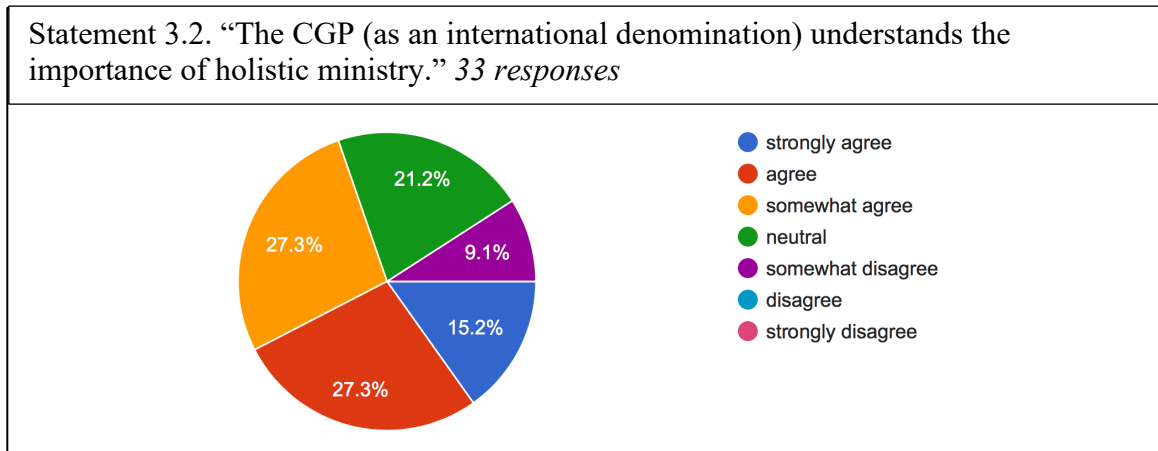
Statement 3.1. “CGP ministers/churches are focused on holistic ministry.” 10 of 33 participants (30.3%) somewhat agree, 9 of 33 participants (27.3%) somewhat disagree, 6 of 33 participants (18.2%) were neutral, 4 of 33 participants (12.1%) agree, 2 of 33 participants (6.1%) disagree, 1 of 33 participants (3%) strongly agree, and 1 of 33 participants (3%) strongly disagree.

The results of this statement find that 45.4% of participants believed CGP churches and ministers are at least somewhat focused on holistic ministry. In contrast, question 2 in section 1 (participants' personal experiences) revealed that 93.9% of participants believe the Bible commands participation in holistic ministry. Therefore, the participants feel CGP should focus more on holistic ministry. The results of participants' answers to the statement, “CGP ministers/churches are focused on holistic ministry,” are illustrated in the following graph:

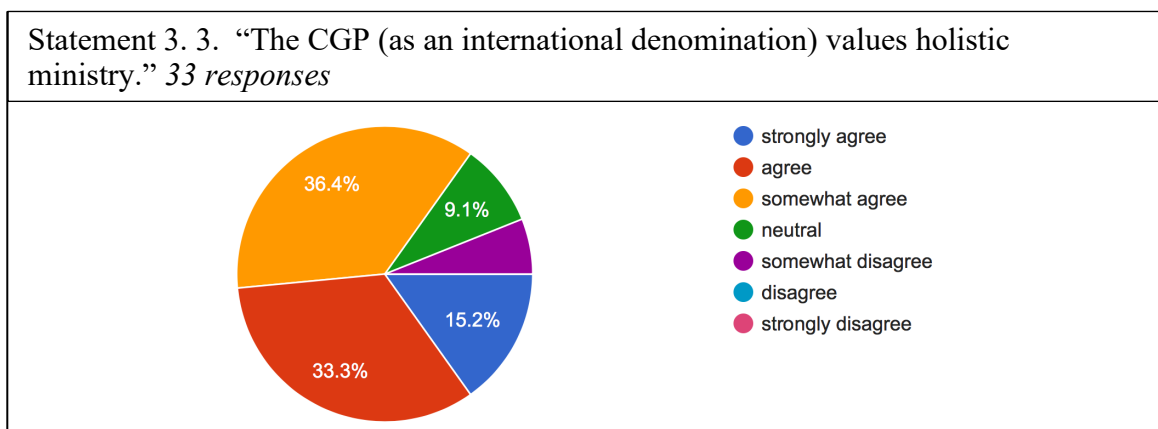


Statement 3.2. “The CGP (as an international denomination) understands the importance of holistic ministry.” 9 of 33 participants (27.3%) agree, 9 of 33 participants (27.3%) somewhat agree, 7 of 33 participants (21.2%) were neutral, 5 of 33 participants (15.2%) strongly agree, 3 of 33 participants (9.1%) somewhat disagree.

69.8% of participants feel the CGP at least somewhat understands the importance of holistic ministry. The results of participants' answers to the statement, "The CGP (as an international denomination) understands the importance of holistic ministry," are illustrated in the following graph:

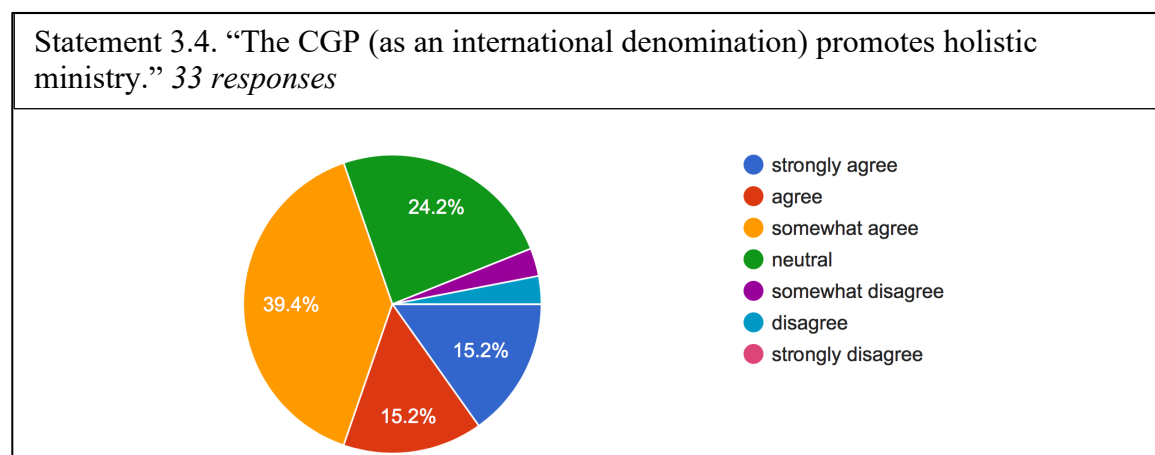


Statement 3.3. "The CGP (as an international denomination) values holistic ministry." 11 of 33 participants (33%) agree, 12 of 33 participants (36.4%) somewhat agree, 5 of 33 participants (15.2%) strongly agree, 3 of 33 participants (9.1%) were neutral, and 2 of 33 participants (6.1%) somewhat disagree. 84.6% of participants feel the CGP at least somewhat values holistic ministry.



Statement 3.4. "The CGP (as an international denomination) promotes holistic ministry." 13 of 33 participants (39.4%) somewhat agree, 8 of 33 participants (24.2%) agree, 5 of 33 participants (15.2%) strongly agree, 3 of 33 participants (9.1%) were neutral, and 2 of 33 participants (6.1%) somewhat disagree. 84.6% of participants feel the CGP at least somewhat promotes holistic ministry.

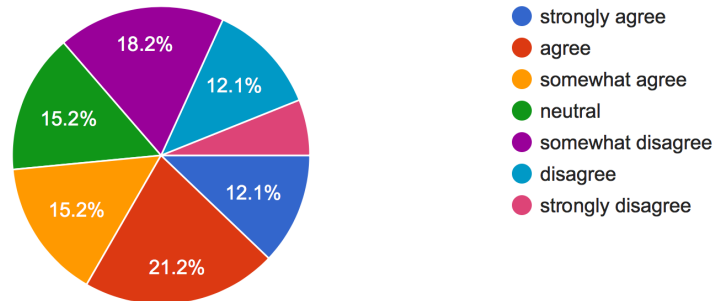
were neutral, 5 of 33 participants (15.2%) strongly agree, 5 of 33 participants (15.2%) agree, 1 of 33 participants (3%) disagree, and 1 of 33 participants (3%) somewhat disagree. 69.7% of participants feel the CGP at least somewhat values holistic ministry.



Statement 3.5. “My presiding Bishop (state/regional/national overseer) has promoted opportunities for holistic ministry for me and/or my local church through writing, preaching, or ministry strategy in the past 12 months.” 7 of 33 participants (21.2%) agreed, 6 of 33 participants (18.2%) somewhat disagree, 5 of 33 participants (15.2%) somewhat agree, 5 of 33 participants (15.2%) were neutral, 4 of 33 participants (12.1%) strongly agree, 4 of 33 participants (12.1%) disagree, and 2 of 33 participants (6.1%) strongly disagree.

Since the presiding Bishop is the direct supervisor of the participants (pastors), they carry the greatest opportunity for influence. 48.5% of participants at least somewhat agreed with the statement that their presiding Bishop promoted holistic ministry in the previous 12 months. The results of participants’ answers to the statement, “My presiding Bishop (state/regional/national overseer) has promoted opportunities for holistic ministry for me and/or my local church through writing, preaching, or ministry strategy in the past 12 months,” are illustrated in the following graph:

Statement 3.5. “My presiding Bishop (state/regional/national overseer) has promoted opportunities for holistic ministry for me and/or my local church through writing, preaching, or ministry strategy in the past 12 months.” 33 responses



In chapter 5 of my thesis I will apply analysis of the data received from my questionnaire to evaluate my hypothesis that CGP congregations have an opportunity for greater participation in God’s redemptive and restorative mission through the value and utilization of Biblical and theological holistic ministry models which serve to meet all areas of need in the lives of humanity. I will apply analysis to evaluate my hypothesis in the following areas: How is my hypothesis validated? How is my hypothesis invalidated? And, how is my hypothesis altered. Additionally, I will evaluate how the outcomes will affect my own ministry, apply to similar ministries, and adapt to less similar ministries. I will end chapter 5 by sharing what I learned from this process and giving recommendations regarding what else needs to be done.

CHAPTER 5

OUTCOMES

Introduction

Church of God of Prophecy (CGP) congregations have an opportunity for greater participation in God's redemptive and restorative mission through the value and utilization of Biblical and theological holistic ministry models, which serve to meet areas of need in the lives of humanity. 33 CGP pastors were surveyed with a questionnaire regarding holistic ministry and their responses revealed their openness to holistic ministry and holistic ministry models. The outcomes of the questionnaire reveal more work remaining to be completed for the CGP, in terms of the development of Biblical and theological models of holistic ministry and need for further emphasis of holistic ministry at the CGP International Offices level.

Participants in the survey questionnaire validated the presented hypothesis by their general agreement with the questionnaire's statements, relating to the need for holistic ministry and holistic ministry models for the local church. Additionally, the questionnaire revealed a continuing need for emphasis of holistic ministry participation and core value expansion (beyond prayer, harvest, leadership development, and stewardship) for the movement.

I. What Were The Outcomes?

An important question to ask when attempting to validate my hypothesis, that CGP congregations could participate more in God's redemptive and restorative mission in the world if we utilized more holistic ministry models, is to discover how CGP leaders and congregations are presently utilizing holistic ministry models. When this is done, we either find agreement by the participants that a greater need for holistic ministry

participation is present or we find the participants and their congregations are already engaged in holistic ministry.

The fact that participants in the survey questionnaire strongly felt they understood the Biblical concept of holistic ministry (only 3% somewhat disagreed that they understood the concept) was very positive toward validating the hypothesis. Participants felt they personally understood holistic ministry more than the congregations they lead and responded positively regarding their active participation in holistic ministry when given the opportunity.

Participants also overwhelmingly agreed the Bible commands the believer and or church to participate in holistic ministry as defined in the questionnaire. No participants disagreed with that statement (statement 1.2) regarding holistic ministry and only 1 participant (3%) was neutral in response to the statement. Therefore, the participants' understanding of holistic ministry as commanded in scripture leads us to form the conclusion that all would be likely to participate in holistic ministry for their local congregations and encourage their congregations to do so as well. Since this is the case, there emerges the need to further develop comprehensive Biblical and theological models of holistic ministry (such as is presented in chapter 3 of this thesis project) that could be utilized by participants and local CGP congregations.

The participants' responses to the questionnaire revealed a stark difference to how the participants felt they understand the meaning of holistic ministry and what they believe their congregations understand about holistic ministry. Participants felt they understood the importance of holistic ministry substantially more than their congregations. 25 out of 33 participants at least somewhat agreed that they personally knew the importance of holistic ministry, while only 16 of 33 participants at least

somewhat agreed that their congregations knew the importance of holistic ministry. The participants rated themselves stronger in relation to their understanding of and participation in the practice of holistic ministry in every category, over their congregations or denomination (CGP).

One of the most striking outcomes of my questionnaire was the participants' response to the statement regarding their personal participation in holistic ministry activities when their church ministered holistically. 100% (33) of all participants at least agreed with this statement that they did personally participate in holistic ministry when given the opportunity. In my own ministry role as overseer of pastors, I will utilize this fact by applauding pastors for their participation with their local congregations in holistic ministry. A leader or pastor could not expect their congregation to practice and value holistic ministry if they do not. Through this overwhelming percentage of participation noted by participants, we see they are not only following the Biblical mandate of holistic ministry, but also inspiring their congregants through their personal participation.

While the participants responded favorably overall to the need for holistic ministry in the questionnaire, two questions in particular lead us to the conclusion that a great deal of work remains to be done in the actual practice of holistic ministry practiced in local CGP congregations. Though participants answered positively regarding their desire for holistic ministry, and desire for their congregations to participate in it, when they were asked to consider their congregation's participation in ministry that provides for the physiological and emotional needs of their communities their responses were less strong. Only 18 of 33 participants at least somewhat agreed that their congregations currently lead or participate in outreach ministry that provides for the physiological needs of their community (statement 2.7). Additionally, only 14 of 33 participants at least

somewhat agreed that their congregation participates or leads outreach ministry that provides for the emotional needs of their community (statement 2.8). These facts represent a continued dichotomy between the emphasis on ministry that is otherworldly (soul and salvation focused) and ministry that also includes holistic features (ministry to emotional and physiological needs) in local church ministry. This reveals a strong need for development of holistic ministry models. If participants have a strong desire to practice holistic ministry, but are not strongly doing so, perhaps the primary reason is a lack of Biblical and theological models to facilitate the practice of holistic ministry by and through their congregations.

An additional need revealed by the participant's responses to the questionnaire was lack of partnerships with parachurch agencies in the practice of holistic ministry. Participants responses were very low on the statement of partnerships with parachurch agencies. My experience as a senior pastor is that parachurch agencies are excellent sources of holistic ministry practice in both rural and urban communities. Additionally, I have found the majority of parachurch agencies are more than willing (even enthusiastic) to work with local churches to meet holistic ministry needs in their communities. In response to the questionnaire, only 13 of 33 participants at least somewhat agreed that they have participated with a parachurch agency in the past 12 months to practice holistic ministry in their communities. This fact demonstrates a great opportunity for further fruitfulness in community ministry for CGP congregations who develop local partnerships with community ministries, such as parachurch agencies.

The CGP has emerged from a deep ethos of what is now referred to as "exclusivity doctrine." While the belief of exclusivity was never settled by the International Assembly as a doctrine for the denomination (in a practical sense the idea of

exclusivity was that the CGP was the exclusive church called out from the dark ages to be the revealer of Biblical truth to the world and the rest of Christianity), it was practiced and preached throughout the movement for many years. As this belief and practice has died within the movement within the past 30-40 years, pastors, leaders, and churches have begun to reach outside of our ranks to form partnerships to advance Christ's kingdom. However, the practice of partnering with parachurch movements and other denominations is relatively new to the denomination. In this area there is a great deal of work yet to be accomplished.

Financial resources are almost always a major concern in CGP congregations. One area of the questionnaire dealt with the commitment of financial resources to holistic ministry by local congregations. For a great number of years, CGP denominationally has rewarded congregations for their giving to foreign ministry and missions. This has led to another dichotomy for local congregations, the competition between ministry to the congregation's community and ministry abroad. Congregations were (and are) encouraged to give to foreign missions, with major emphasis placed on October and March mission drives and recognition for local church fund-raising success at the denomination's bi-annual International Assembly. This practice has been successful in raising international mission monies for the corporate body, but its practice has influenced small local congregations toward an emphasis on raising funds for foreign missions, rather than raising funds for holistic ministry for the congregation's local community needs.

When participants were presented with statement 2.10 from the questionnaire, regarding contributions to foreign mission and financial resources committed to local holistic ministry, their responses revealed that only 11 of 32 participants at least somewhat

agreed their congregations committed more financial resources to holistic ministry locally than foreign missions. While foreign missions is extremely important, this corporate emphasis has served to lead local congregations away from committing financial resources to local holistic ministry, which contributes to meeting the holistic needs in that community. This practice of denominational emphasis on foreign missions exclusively (with no denominational reward or emphasis on local holistic ministry) may not seem significant, but it is detrimental to the long term fruitfulness and vitality of local congregations. Without significant holistic ministry to a congregation's community, local congregations cannot be fruitful and likely will not receive new disciples and members into their congregations. Therefore, growing numerically and financially as a local church is stymied. Without ministry to their communities, and only emphasis on foreign missions giving, the local congregations will turn into profit generating centers for the corporate office foreign missions efforts. This practice will eventually cause the congregation to slowly die and cease operation as a result of no local growth. Emphasis on foreign missions giving over local holistic ministry giving may produce strong financial short term success for corporate foreign missions ,but it will eventually lead to no foreign missions funding from the local congregation when it closes, as a result of no local ministry that leads to local growth.

Participant's responses from the questionnaire revealed a moderately strong emphasis on holistic ministry in the mission/vision/value statements of their local congregations, with 27 of 33 participants at least somewhat agreeing. This is an important aspect of leading toward holistic ministry in local congregations. Ministry vision leads to action and an emphasis of ministry vision must be clearly communicated, in order to inspire and capture the heart of serving that holistic ministry requires.

Since holistic ministry generally requires a greater commitment than ministry only shared for the soul, holistic ministry will not endure in local congregations if the Biblical vision for it is not a part of the local (and international) church's mission/vision/values. When ministry becomes difficult, we will always take the path of least resistance, unless our vision/mission/ and values dictate otherwise. The strong response by the participants regarding their inclusion of holistic ministry in the congregation's mission/vision/values is a clear sign of growth of holistic ministry emphasis at the ground level of the denomination. This groundswell of vision/mission/values focus at the local level should serve as a call to the denomination to consider holistic ministry as a corporate core value.

II. What Did I Learn?

Participants in the survey were surprisingly strong in regard to their feelings about preaching the Gospel with a holistic ministry component. Before receiving the results of the questionnaire, I personally felt, because of my experience as a pastor, overseer, and international ministry director, that CGP ministers and pastors have generally devalued holistic ministry as a preaching practice. The majority of the preaching I have encountered in the CGP has almost entirely dealt with the spiritual aspect of ministry and most often omitted the physical and always omitted the emotional needs of humankind. The participants' responses both surprised and encouraged me regarding the future of holistic ministry emphasis for our movement.

The participants' responses of over 95% (31 of 33) at least somewhat agreeing that the preaching of the Gospel must include a holistic ministry component will cause me to more adequately prepare those ministers I supervise in the practice of preaching holistically. In particular, I believe it will be important for ministers to more deeply

understand how to apply a holistic hermeneutic to Scriptural interpretation and exegesis. I have developed a hermeneutical tool that I utilize personally, and teach with, that includes this holistic ministry hermeneutic tool. I will continue to utilize this tool to teach CGP ministers and seek ways to highlight pulpit ministry in my area of supervision where preaching the Gospel holistically is practiced.

Participants' answers, pertaining to preaching holistically, scored higher than I expected with regard to the emotional and physiological needs of their communities. Less than 10% of participants responded they didn't at least somewhat agree that they have preached to their congregations in the past three months regarding meeting the physiological needs of their communities. This represents a strong holistic ministry emphasis and is in contrast to an "otherworldly only" mentality of a great number of CGP ministry I have observed. The participants' responses with regard to preaching on their congregation's responsibility to meet the emotional needs of their communities was quite shocking to me as well. 30 out of 33 participants at least somewhat agreed they had recently preached on this responsibility. The response to this question was the most surprising to me of all responses received on the questionnaire, especially since measuring how to minister to people (and the success of that ministry) with emotional needs is one of the most difficult aspects of practicing ministry focused on people who suffer emotionally.

Participants responded favorably with regard to their local church impacting their communities beyond the walls of their church building, with 25 of 33 participants at least somewhat agreeing that their congregations make this impact. This response by participants reveals there is already an effort by participants' congregations to impact

their communities beyond the spiritual aspect of the ministry of salvation of souls. I was so greatly encouraged by these responses.

My personal experiences have revealed a trend many CGP congregations have become “drive-in” congregations. “Drive-in” congregations are those ministry locations where congregates of a local church live in a community other than the community where their local church building is located (where they are church members and participate in weekly corporate worship). This trend is harmful to community ministry in that it lends parishioners to do ministry “to” the community rather than “with” the community. Congregations become “Drive-in” congregations over time, as members of the church who once lived in the community where their church is located move out for various reasons. Additionally, if the congregation does not engage in ministry to the community, over time the make-up of the congregation will be completely separated from the present community.

The questionnaire submitted the statement regarding the participants’ congregational make up, as far as where their congregates live in relation to the church building where they worship. When asked if at least 60% of the participants’ congregates lived in the community where the church building was located, only 19 of 32 participants responded that they at least somewhat agreed. With a substantial portion of a local congregation living outside of the community where their weekly worship takes place the needs of the local community will disappear. As this trend continues, local congregations will continue to lose their effectiveness and influence within the community where the church edifice is located and where they are called to minister.

My family and I once served as senior pastors of a CGP congregation in Punta Gorda, Florida. The church building was located in a poor neighborhood and our family

lived next to the church building a home provided for the pastor by the church (CGP commonly refers to these church owned homes as parsonages). Upon our arrival to the church and neighborhood, we discovered that the majority of our congregation (and almost all of our core leadership team) did not reside in the community where the church building was located. The congregation had just built a beautiful new worship facility on the property, but the community was plagued with high crime, homelessness, and vagrancy. When I asked the leadership team why they chose to build in that community they responded that they wanted to minister to the needs of the community. Our experience was that this was very difficult for the leadership and congregation to do since they had difficulty identifying with the true needs of the community because of their separation from it. Fortunately, our congregation experienced growth from within the community and we were able to better serve the holistic needs of the community where our church building was located as we saw an increase of members who lived within our community.

There may seem to be little that can be done to sway this trend of churches turning into “drive-in” congregations, though the experience of some churches engaged in community development has resulted in renewed and attractive communities, retaining parishioners and attracting new ones. In any case, senior pastors may not be successful asking their participants to move back into the neighborhoods where the church building is located, and they cannot force parishioners to continue living in the neighborhood. However, emphasis can and should be placed on ministry among those who reside in communities where the church is located, and when filling local congregational leadership roles and responsibilities (especially those that deal with ministering to the

holistic needs of the community) preference should be given to those who live in the community, particularly in the areas of holistic ministry outreach.

III. Where Will This Take Us And What Else Needs To Be Done?

An important aspect of the questionnaire dealt with the question of how holistic ministry relates to holiness, especially since the CGP's ministry and corporate ethos has centered around personal and corporate holiness since its inception. This holiness has been primarily emphasized by the avoidance of personal sin and perceived evil practices, as well as avoidance of places and practices which might be considered "of the world" and could lead the believer into sin through temptation.

As the CGP considers the necessity and practice of holistic ministry, the aspect of how this practice relates to corporate and personal holiness must be considered.

Participants responded favorably to the statement (2.6 "Holistic ministry has nothing to do with personal or corporate holiness") related to holiness and holistic ministry . An overwhelming 27 of 33 participants at least somewhat disagreed that holistic ministry is not related to personal or corporate holiness. The emphasis of the church considering the spiritual, physiological, and emotional needs of humanity as a reflection of their personal holiness must continue to be considered. The CGP has long studied what it meant to be holy and a great amount of CGP's doctrinal statements have dealt with this subject. However, no statements regarding holistic ministry exist in the denomination's primary doctrinal statement, *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy*. Our movement must consider how the practice of holistic ministry is a Biblical and theological mandate for the church and is a reflection of a right heart toward God. Therefore, CGP cannot be considered a "holiness" movement if our holiness does not include ministry to the physiological and emotional needs of humanity.

Further research is required for/by CGP pastors, leaders, and congregations with regard to holistic ministry, in order to identify how to best develop Biblical holistic ministry models across communities where needs vary. One critical component of the questionnaire that was not included was the social aspect of the needs of humanity, which includes their interpersonal and communal needs, such as social justice and political engagement. Future research leading to the discovery of how CGP congregations can develop Biblical and theological models of ministry that includes these needs will both challenge and stretch the current modes of ministry. However, discovery of how holistic ministry can include the social needs of humanity will be the next needed step.

Further research is required from CGP pastors in the area of interpersonal and communal needs. The fact that community exegesis will reveal a myriad of holistic needs will require the church to not only be sensitive to differing community needs but the church must also be willing to be flexible in meeting those needs. While holistic ministry defined as meeting the spiritual, physiological, and emotional needs of humanity was studied in this thesis project, further research that more fully includes the interpersonal and communal needs of humanity should reveal further avenues of opportunity for the CGP to contribute ministry in communities where social and political injustices exist.

IV. Recommendations

The participant's responses to the holistic ministry questionnaire reveal not only a sufficient understanding of holistic ministry as presented, but a strong value of holistic ministry as both a model of ministry and an ethos for participating in God's restorative and redemptive mission. CGP congregations, pastors, state and national leaders, and CGP International Offices are tasked with seeking to find creative ways to employ models of holistic ministry for the communities where CGP congregations are located. The

participants responses reveal a move toward holistic ministry that I believe was not previously present in our movement, even as late as 20 years ago. Practically, I submit 8 specific recommendations to CGP pastors, leaders, and CGP International Offices to greater employ holistic ministry models and participate more fully in the restorative and redemptive mission of God.

A. Present the Gospel Without Dichotomy

In order to begin a greater focus on holistic ministry in local congregational ministry, pastors and congregational leaders should prepare and share a Gospel focused study for their congregations which presents the Gospel without a dichotomy between the soul, physical and emotional natures of mankind. For congregational leadership and laity to have a desire to minister holistically they must understand theologically and Biblically how God has called the church to minister to the needs of the specific community where they are planted. A dichotomy between the physiological and emotional needs of humanity (they were portrayed as far less important and isolated from the “spiritual side” of humanity) and the spiritual needs of humanity has traditionally been presented in teaching, preaching, and ministry ethos in the CGP. A correct understanding of the Gospel does not reveal this dichotomy. Rather, those who participate in ministry must see the Gospel in its’ fullness, which must always include the holistic needs of humanity.

Resistance to holistic ministry in a congregation is often the result of a lack of understanding of the Gospel’s call to holistic ministry. A partial understanding of the Gospel will reveal an emphasis on the otherworldly. A full understanding of the Gospel will lead to both right understanding and right practice of holistic ministry.

B. Develop Holistic Ministry Models From Scripture

Pastors, leaders, and local congregations should develop holistic ministry models for practical use based from and focused on scriptural passages and models. Holistic ministry models, such as those utilized in this thesis project's chapter 3 from Isaiah 61 and Luke 4:18-19, utilize the commands and direction of scripture to identify and minister to the holistic needs of humanity. Congregations that utilize scripture as a guide for ministry practice and vision are not forced to defend those models against success or failure. Rather, those holistic ministry models, and vision/mission/value statements drawn from scriptural direction are not only fruitful in outcome, but they are faithful to God's call to the church and a reflection of the church's commitment to scripture.

C. Exegete (Evaluate) Community Needs

Pastors, leaders and congregations must develop practical ways to exegete their communities to determine the spiritual, physical, and emotional needs found within their communities. This process of evaluation should not be a "one time" evaluation but must be done on a consistent basis, perhaps semi-annually.

Community exegesis could be done practically by meeting with local government or school officials to determine the most pressing needs of those organizations. While serving as Senior Pastor of Peerless Road Church our leadership team's community exegesis included participation with local school leaders to find the pressing needs of children within our community. Our exegesis determined the most pressing time for families with children was in the late summer when children returned to school and needed new school supplies and back-packs. The results of this exegesis led us to determine our most useful ministry to underprivileged families could be a backpack and school supply give-away, which we did annually donating over 600 backpacks with

school supplies for needy children. Without this exegesis to discover the needs within our community we would have not known the area of greatest need.

D. Evaluate Congregational Ability To Meet Needs

Once their community has been exegeted (evaluated) regarding its' pressing holistic needs, pastors, leaders, and congregations should evaluate the dominant giftings and abilities found within their congregation. Involving the congregation in holistic ministry is one of the greatest ways pastors and leaders may involve persons within their congregations in ministry. An evaluation done within the congregations might include evaluation of the congregation's present resources that could meet the community's most pressing holistic needs. Additionally, evaluation of the giftings of members of the congregation will almost always identify hidden giftings within the congregation that could be utilized in the ministries of the church.

Congregational evaluations are an excellent way to present all members of the congregation as vital parts of the church's ministry to the community. Often, congregates feel those who teach, preach, or sing are the most gifted or important parts of the church's ministry. When congregational evaluations are completed and congregates have an opportunity to utilize their giftings to practice holistic ministry beyond the stage, church members become more active and engaged in the mission of God. When congregants personally participate in the church's ministry, rather than remain sideline observers who contribute financially so those on the stage can do ministry, they are more committed to the seeing God's callings for their congregations be fulfilled. Additionally, holistic ministry affords opportunities for serving and leadership in a local church that no other ministry can provide. Churches that are not involved in holistic ministry are unable to utilize the full giftings of the members of their congregations.

E. Partner with Parachurch Agencies to Meet Community Needs

When congregations exegete their communities and evaluate themselves there are always sure to be needs within the community the congregation will be unable to fill. A constant error congregations make administratively is being spread too thin by attempting to accomplish too much and depleting their ability to meet some needs because they have attempted to meet all needs. A fruitful alternative is to focus primarily on meeting community needs based on your current strengths and partner with community parachurch Christian ministries to help meet the additional needs.

While serving churches as a senior pastor I found parachurch ministries to be more than willing to assist local churches and communities and they were often far more prepared to do so than local congregations who have little or no professional experience in meeting physiological or emotional needs.

Congregational leaders should prayerfully consider reaching to parachurch ministries in their communities and utilize and support such ministries in the practice of holistic ministry. Additionally, CGP International Offices should continue to work to build corporate partnerships with parachurch ministries who work in holistic and "need meeting" ministries. As CGP International Offices takes the lead corporately, they will inspire local congregations to also partner and may facilitate a smoother partnership for congregations at the local level.

F. Seek to Partner With Other Churches to Meet Community Needs

In addition to partnering with parachurch agencies to meet community needs, I recommend that local churches seek to partner with other churches in their communities who are also willing and desirous to meet community needs. Though there are possible challenges to this partnership, such as proselyting and congregational discontent, by

partnering with other congregations, churches have the opportunity to leverage the gifts of the partnering church to supplement where they may be lacking, promoting wise stewardship and faithful use of resources. Additionally, the partnering of local churches to meet community needs (promoting love and unity while thwarting division and jealousy) is a much needed sign to communities at large of the Reign of God at work in and through the church in this present world.

G. CGP International Add Holistic Ministry (Serving) To Its' Core Values

CGP International should incorporate holistic ministry as a core value. A much needed, but missing, aspect of ministry ethos for CGP international is an appropriate emphasis on holistic ministry.

CGP's 2020 vision presented in recent years by the International Offices was a breath of fresh vision for the movement. It began with three core values (prayer, harvest, and leadership development), which provided vision for ministry and ethos for leadership strategy, and later added stewardship as a forth core value. As the year 2020 approaches, the CGP has a wonderful opportunity to add "service" as a core value of our movement, which would lend itself to emphasis on holistic ministry.

The recommendation of adding service (holistic ministry) as a core value for CGP is quite possibly the most important recommendation of this thesis project and certainly would have the most far reaching implications for the movement globally.

H. Incorporate Holistic Ministry Evaluation Into Minister's Monthly Reporting

At present, CGP ministry reporting does not include a holistic ministry component. Additionally, ministry reporting in its present form is not designed to encourage contemplation on the part of the minister. Minister's monthly reports that

included contemplative evaluation could be an excellent source of community exegesis and congregational evaluation.

If CGP monthly ministry reports included measurable and attainable holistic ministry components, CGP ministers would be encouraged to practice a more fruitful ministry, rather than a ministry driven on numbers and success.

V. Review and Conclusion

In chapter 1 of this project I submitted the thesis that CGP congregations have an opportunity for greater participation in God's redemptive and restorative mission through the value and utilization of holistic ministry models. For the purpose of this thesis, holistic ministry is defined as, Christian ministry engaged in participation with God to meet the spiritual (eternal)¹, physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s). Additionally, chapter 1 reviewed the inception, limited history, ministry ethos, current polity, geographical, numerical, and ministry make-up of the CGP, and primary CGP doctrinal positions relating to this thesis.

Chapter 2 highlighted pertinent academic voices based on their contribution to establishing and facilitating holistic ministry models. My thesis project utilized academic resources to examine current understanding of holistic ministry and offer recommendations for change. Early Pentecostal pioneers' understanding of holistic ministry was considered, as well as various academic understandings of holistic ministry models, especially the ones presented in this project from Isaiah 61 and Luke 4:18-19.

Chapter 3 reviewed Old and New Testament contributions to holistic ministry, with special emphasis on the life and work of Jesus and the Holy Spirit. Additionally,

¹ Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship.

other theological voices were explored, especially those relating to the scriptural model of holistic ministry presented. Additionally, chapter 3 included a review of the ministry ethos of the CGP and how the emphasis of personal holiness has influenced the lack of holistic ministry focus in our denomination, since our view of holiness dealt only with personal piety and avoidance of outwardly sinful practices. Chapter 3 included some of my personal pastoral experiences utilizing the holistic ministry model I presented from Isaiah 61 and Luke 4:18-19.

In Chapter 4, I utilized the Likert scale and presented a holistic ministry questionnaire, and its results when it was completed by 33 CGP pastors. The results of the questionnaire were surprising at times but always validating to the thesis that the CGP can see greater participation in God's mission through the utilization of holistic ministry models. I was greatly encouraged by the responses of the participants and their desire to participate more fully in holistic ministry and their current holistic ministry successes.

In the questionnaire, I presented statements to the participants from the following three categories: personal, congregational, and denominational. Holistic ministry was defined in the questionnaire as the following: "Christian ministry engaged in participation with God to meet the spiritual (eternal)², physiological (food, water, air, etc.), and emotional (love, value, belonging, friendship, etc.) needs of a human being(s)." Participants were submitted statements with the preceding phrase: "Utilizing the definition of holistic ministry found above, please respond to the following statements by selecting the response which most closely matches your opinion: strongly agree, agree, somewhat agree, neutral, somewhat disagree, disagree, strongly disagree."

² Spiritual (eternal) is understood to incorporate personal salvation, holiness, and discipleship.

Chapter 5 of this project dealt with the outcomes of the questionnaire and broader implications of the participants' responses. As a result of the participants' participation in the project questionnaire, we discovered the CGP pastors and leaders surveyed do in fact emphasize holistic ministry in their local congregations. 7 recommendations are offered in chapter 5 in the hope of seeing greater utilization of holistic ministry models in the CGP. With continued research and emphasis on holistic ministry, the Church of God of Prophecy should be able to participate more fully in God's redemptive and restorative mission in the world.

There are clear Biblical and theological models and demands for holistic ministry. Additionally, prominent academic literature emphasizes the need for Christian ministry that meets the spiritual needs of people without ignoring the importance of meeting their physiological and emotional needs. My thesis highlights the opportunities CGP congregations have to find fruitfulness in ministry through participation with God in meeting these holistic needs. Isaiah 61 and Luke 4:18-19 represent a clear Biblical/theological model for holistic ministry in Church of God of Prophecy congregations.

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